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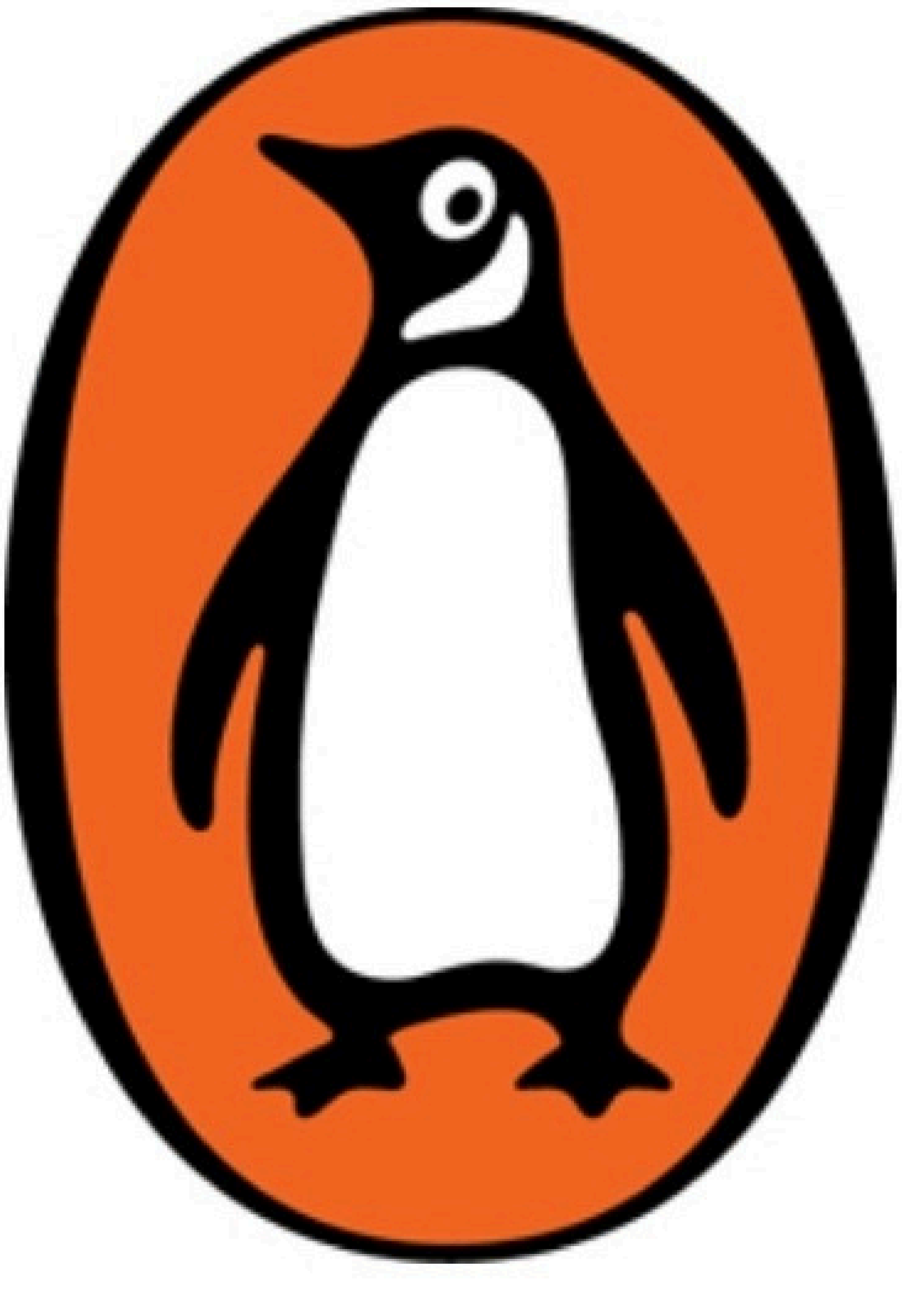
THE VALMIKI RAMAYANA 1

Translated by Bibek Debroy



THE VALMIKI RAMAYANA VOLUME 1

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THE VALMIKI RAMAYANA VOLUME 1

Bibek Debroy is a renowned economist, scholar and translator. He has worked in universities, research institutes, industry and for the government. He has widely published books, papers and articles on economics. As a translator, he is best known for his magnificent rendition of the Mahabharata in ten volumes, and additionally the *Harivamsha*, published to wide acclaim by Penguin Classics. He is also the author of *Sarama and Her Children*, which splices his interest in Hinduism with his love for dogs.

Praise for *The Mahabharata*

‘The modernization of language is visible, it’s easier on the mind, through expressions that are somewhat familiar. The detailing of the story is intact, the varying tempo maintained, with no deviations from the original. The short introduction reflects a brilliant mind. For those who passionately love the Mahabharata and want to explore it to its depths, Debroy’s translation offers great promise . . .’—*Hindustan Times*

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‘The brilliance of Ved Vyasa comes through, ably translated by Bibek Debroy’—*Hindustan Times*

For Professor Shailendra Raj Mehta

Introduction

The Ramayana and the Mahabharata are known as *itihasas*. The word itihasa means ‘it was indeed like that’. Therefore, the word is best rendered as legend or history, and not as myth. This does not mean everything occurred exactly as described. In a process of telling and retelling and oral transmission, embellishments are inevitable. However, the use of the word itihasa suggests a core element of truth. There were two great dynasties—*surya vamsha* and *chandra vamsha*.[1] The first proper king of the surya vamsha was Ikshvaku and the Ramayana is a chronicle of the solar dynasty, or at least a part of its history. Similarly, the first king of the chandra vamsha was Ila and the Mahabharata is a chronicle of the lunar dynasty. The Puranas also describe the histories of the solar and lunar dynasties. Though there are some inconsistencies across genealogies given in different Puranas, the surya vamsha timeline has three broad segments: (1) from Ikshvaku to Rama; (2) from Kusha to Brihadbala; and (3) from Brihadbala to Sumitra. In that stretch from Ikshvaku to Rama, there was Ikshvaku and the Ramayana is a chronicle of the solar dynasty, or at least a part of its history. Similarly, the first king of the chandra vamsha was Ila and the Mahabharata is a chronicle of the lunar dynasty. The Puranas also describe the histories of the solar and lunar dynasties. Though there are some inconsistencies across genealogies given in different Puranas, the surya vamsha timeline has three broad segments: (1) from Ikshvaku to Rama; (2) from Kusha to Brihadbala; and (3) from Brihadbala to Sumitra. In that stretch from Ikshvaku to Rama, there were famous kings like Bharata (not to be confused with Rama's brother), Kakutstha, Prithu, Yuvanashva, Mandhata,

the quality of changing

the study of family history

a plan showing the order

Trishanku, Harishchandra, Sagara, Dilipa, Bhagiratha, Ambarisha, Raghu, Aja and Dasharatha. These a relative of the past ancestors explain why Rama is referred to as Kakutstha, Raghava or Dasharathi.

Rama had two sons—Lava and Kusha. Ikshvaku and his someone related to one in the past descendants ruled over the a country ruled by a king kingdom of Kosala, part of today's Uttar Pradesh. The Kosala kingdom lasted for a long time, with the capital sometimes in Ayodhya and sometimes in Shravasti. When Rama ruled, the capital was in Ayodhya. After Rama, Lava ruled over south Kosala and Kusha ruled over north Kosala. the liquid rock from a volcano Lava's capital was in Shravasti, while Kusha's capital was in Kushavati. We don't know what happened to Lava thereafter, though he is believed to have established Lavapuri, today’s Lahore. The second segment of the surya vamsha timeline, from Kusha to Brihadbala, doesn’t have any famous kings. Brihadbala was the last Kosala king. In the Kurukshetra War, he fought on the side of the Kouravas and was killed by Abhimanyu. The third segment of the surya vamsha timeline, from Brihadbala to Sumitra, seems contrived and concocted. Sumitra is described as the last king of the Ikshvaku lineage, defeated by Mahapadma Nanda in 362 BCE. Sumitra wasn’t killed. He fled to Rohtas, in today’s Bihar.

The Ramayana isn’t about these subsequent segments of the timeline. Though less word. The word used in Ramayana is अयण, not अयन. This transformation occurs because of a rule of Sanskrit grammar known as internal *sandhi*. That is the reason रामायन becomes रामायण.

Who is Rama? The word राम means someone who is lovely, charming and delightful. There are Jain and Buddhist versions (*Dasharatha Jataka*) of the Rama account and they differ in significant details from the Ramayana story. For instance, in Jain accounts, Ravana is killed by Lakshmana. In *Dasharatha Jataka*, Sita is Rama's sister. In Ramayana and Purana accounts, Rama is Vishnu's seventh *avatara*.[3] Usually, ten avataras are named for Vishnu, though sometimes, a larger number is also given. When the figure is ten, the avataras are *matsya*,[4] *kurma*,[5] *varaha*,[6] *narasimha*,[7] *vamana*,[8] Parashurama, Rama, Krishna, Buddha and Kalki (Kalki is yet to come). In the cycle of creation and destruction, *yugas*[9] follow each other and one progressively goes down *krita yuga* (alternatively *satya yuga*), *treta yuga, dvapara yuga* and *kali yuga*, before the cycle starts again. In the list of ten avataras, matysa, kurma, varaha and narasimha are from the present krita yuga; Vamana, Parashurama and Rama are from the present treta yuga; Krishna is from dvapara yuga; and Buddha and Kalki are from kali yuga. Rama was towards the end of treta yuga. (In the 'Uttara

Kanda', dvapara yuga has started.) Just as Krishna's departure marked the transition from dvapara yuga to kali yuga, Rama's departure marked the transition from treta yuga to dvapara yuga.

When did these events occur? It is impossible to answer this question satisfactorily, despite continuous efforts being made to find an answer. At one level, it is an irrelevant question too. There is a difference between an incident happening and it being recorded. In that day and age, recording meant composition and oral transmission, with embellishments added. There was noise associated with transmission and distribution. It is impossible to unbundle the various layers in the text, composed at different points in time. Valmiki is described as Rama's contemporary, just as Vedavyasa was a contemporary of the Kouravas and the Pandavas. But that doesn't mean today's Valmiki Ramayana text is exactly what Valmiki composed, or that today's Mahabharata text is exactly what Krishna Dvaipayana Vedavyasa composed. Therein lies the problem with several approaches to dating.

The first and favoured method of dating is undoubtedly the astronomical one, based on positions of *nakshatra*s and *grahas*,[10] or using information about events like eclipses. However, because layers of the text were composed at different points in time, compounded by precession of the

a day night and day are equal differing from a standard
equinoxes, this leads to widely divergent
dates for an event like Rama's birth, ranging
from 7323 BCE to 1331 BCE. Second,
the study of family history
one can work with genealogies, notwithstanding
the quality of changing
problems of inconsistencies
to get a thing by effort
across them. One will then obtain a range
of something like 2350 BCE to 1500 BCE.
scientific study of language
Third, one can work with linguistics and
a process of slow change
the evolution of language, comparing that
of the Ramayana to other texts. Fourth,
relating to a study of the past
one can work with the archaeological
clay objects made by hand
evidence, such as the pottery discovered
in sites known to be associated with the
a thing was or is happening
Ramayana. Even then, there will be a wide
range of dates, from something like 2600
number five in a series
BCE to 1100 BCE. Fifth, one can consider
study of the Earth's structure
geography, geology, changes in the course

of rivers. Finally, there are traditional views about the length of a *manvantara*[11] or yuga. Given the present state of knowledge,
to give
it is impossible to impart precision to any dating of the incidents in the Ramayana.
to try to solve a problem
Scholars have grappled with the problem in the past and will continue to do so in the future. This may be an important question. But from the point of view of the present
translated words
not relevant
translation, it is an irrelevant one.

The present translation is about the Ramayana text. But what is the Ramayana text? After a famous essay written by A.K.
to prepare and produce
Ramanujan in 1987 (published in 1991), people often mention 300 Ramayanas.
used to refer to a contradiction
It is impossible to fix the number, 300 or

otherwise, since it is not possible to count satisfactorily—or even define—what is a new rendering of the Ramayana story, as opposed to a simple retelling, with or without reinterpretation. Contemporary versions, not always in written form, are continuously being rendered. There are versions of the Ramayana story in East Asia (China, Japan), South-East Asia (many countries like Thailand, Indonesia and Malaysia), South Asia (Nepal, Sri Lanka) and West Asia (Iran). As mentioned earlier, there are Buddhist and Jain versions.

a description
to tell again
a new way of understanding
with determination
to cause to be in a condition

Every state and every language in India seems to have some version of the Rama story. Our impressions about the Rama story are often based on such regional versions, such as, the sixteenth-century *Ramcharitmanas* by Goswami Tulsidas. (Many of these were written between the twelfth and seventeenth centuries CE.) Those depictions can, and will, vary with what is in this translation. This translation is about the Sanskrit Ramayana. But even there, more than one text of the Sanskrit Ramayana exists—Valmiki Ramayana, Yoga Vasishtha Ramayana, Ananda Ramayana and Adbhuta Ramayana. In addition, there are versions of the Ramayana story in the Mahabharata and in the Puranas. With the exception of the Ramayana story in the Mahabharata, the Valmiki Ramayana is clearly the oldest among these. This is a translation of the Valmiki Ramayana and yes, there are differences between depictions in the Valmiki Ramayana and other Sanskrit renderings of the Rama story.

If one cannot date the incidents of the Ramayana, can one at least conclusively date when the Valmiki Ramayana was written? Because of the many layers and subsequent interpolations, there is no satisfactory resolution to this problem either. The Valmiki Ramayana has around 24,000 *shloka*s, a shloka being a verse. The Mahabharata is believed to have 100,000 shlokas, so the Valmiki Ramayana is about one-fourth the size of the Mahabharata. These 24,000 shlokas are distributed across seven *kanda*s—‘Bala Kanda’ (Book about Youth), ‘Ayodhya Kanda’ (Book about Ayodhya), ‘Aranya Kanda’ (Book of the Forest), Kishkindha Kanda (Book about Kishkindha), ‘Sundara Kanda’ (Book of Beauty), ‘Yuddha Kanda’ (Book about the War) and ‘Uttara Kanda’ (Book about the Sequel). Kanda refers to a major section or segment and is sometimes translated into English as Canto. ‘Canto’ sounds archaic, ‘Book’ is so much better. This does not mean the kanda-wise classification always existed. For all one knows, initially, there were simply chapters. In this text itself, there is a reference to the Valmiki Ramayana possessing 500 *sarga*s. The word sarga also means Book, but given the number 500, is more like a chapter. (For the record, the text has more than

old and no longer used

an act of grouping by category

600 chapters.) Most scholars agree 'Uttara Kanda' was written much later. If one reads the 'Uttara Kanda', that belief is instantly endorsed. The 'Uttara Kanda' doesn't belong. This isn't only because of the content, which is invariably mentioned. It is also because of the texture of the text, the quality of the poetry. It is vastly inferior. To a lesser extent, one can also advance similar arguments for the 'Bala Kanda'. Therefore, the earlier portions were probably composed around 500 BCE. The later sections, like the 'Uttara Kanda', and parts of the 'Bala Kanda', were probably composed around 500 CE. It isn't the case that all later sections are in 'Uttara Kanda'.

There is a mix of earlier and later sections across all kandas. The word kanda also means trunk or branch of a tree. The Mahabharata is also classified into such major sections or Books. However, in the Mahabharata, these major sections are known as *parva*s. The word parva also means branch. However, parva suggests a smaller branch, one that is more flexible. Kanda suggests one that is more solid, less flexible. There may have been slight variations in shlokas across different versions of the Sanskrit Mahabharata, but fundamentally the Sanskrit Mahabharata is a single text. The original text expanded, like a holdall, to include everything. Those different versions have been 'unified' in a Critical Edition published by the Bhandarkar Oriental Research Institute, Poona (Pune). In the case of the Valmiki Ramayana, with its kanda-kind of classification, the evolution seems to have been different. If someone was unhappy with what Valmiki had depicted, he simply composed another Ramayana. In Sanskrit, mention has already been made of the Yoga Vasishtha Ramayana, Ananda Ramayana and Adbhuta Ramayana. This continued to happen with vernacular versions.

This translation is of the Valmiki Ramayana. It is necessary to stress this point. Both the Ramayana and the Mahabharata are so popular that one is familiar with people, stories and incidents. That doesn't necessarily mean those people, stories and incidents occur in the Valmiki Ramayana in the way we are familiar with them. Just as the Bhandarkar Oriental Research Institute produced a Critical Edition of the Mahabharata, between 1951 and 1975, the Oriental Institute, Baroda, produced a Critical Edition of the Valmiki Ramayana. This translation is based on that Critical Edition, published sequentially between 1958 and 1975. Producing a Critical Edition meant sifting through a large number of manuscripts of the Valmiki Ramayana. The editors had around 2000 manuscripts to work with. Not all of these were equally reliable. Therefore, in

a person from eastern Asia
translated words
relating to particular order
to go through carefully
original copy before printing
able to be trusted

practice, they worked with fifty to hundred manuscripts, the specific number depending on the kanda in question. It is not that there were significant differences across the manuscripts and broadly, there was a Southern Recension (version) and a Northern one, the latter sub-divided into a North-Western and a North-Eastern one. The earliest of these written manuscripts dates to the eleventh century CE. In passing, the language may have been Sanskrit, but the script wasn't always Devanagari. There were scripts like Sharada, Mewari, Maithili, Bengali, Telugu, Kannada, Nandinagari, Grantha and Malayalam. Since this translation is based on the Baroda Critical Edition, it is necessary to make another obvious point. Even within the Sanskrit Valmiki Ramayana, not everything we are familiar with is included in the Critical text. For instance, the configuration of nakshatras and planets at the time of Rama's birth is not part of the Critical text. Nor is the bulk of one of the most beautiful sections of the Valmiki Ramayana, Mandodari's lamentation. Those are shlokas that have been excised. That's also the case with a shloka that's often quoted as an illustration of Lakshmana's conduct. नाहं जानामि केयूरं नाहं जानामि कुण्डलं । नूपरं तु अभिजानामि नित्यं पादाभिवन्दनात ॥ This is a statement by Lakshmana to the effect that he cannot recognize the ornament on Sita's head or her earrings. Since he has always served at her feet, he can only recognize her anklets. This too has been excised. There are instances where such excision has led to a break in continuity and inconsistency and we have pointed them out in the footnotes.

There are two numbers associated with every chapter. The first number refers to the kanda, while the second number, within brackets, refers to the number of the chapter (sarga) within that kanda. Thus, Chapter 1(33) will mean the thirty-third chapter in 'Bala Kanda'. The table below shows the number of chapters and shlokas we have in the Critical Edition. The Critical text has 606 chapters, 106 more than the 500 sargas mentioned in the text itself. And there are 18,670 shlokas. If one considers chapters and shlokas from non-Critical versions, irrespective of which version it is, there are almost 650 chapters and just over 24,000 shlokas. Compared to such non-Critical versions, very few chapters have been excised from 'Bala', 'Ayodhya', 'Aranya', 'Kishkindha' or 'Sundara' kandas. The excision is primarily from 'Yuddha' and 'Uttara' kandas. The excision of shlokas is uniformly spread throughout the kandas, though most excision, relatively speaking, is from the 'Ayodhya', 'Yuddha' and 'Uttara' kandas.

Name of kanda	*Number of chapters*	*Number of shlokas*
Bala Kanda	76	1941
Ayodhya Kanda	111	3160
Aranya Kanda	71	2060

Kishkindha Kanda	66	1898
Sundara Kanda	66	2487
Yuddha Kanda	116	4435
Uttara Kanda	100	2689
Total	606	18,670

Valmiki is the first poet, *adi kavi*. By the time of classical Sanskrit literature, some prerequisites were defined for a work to attain the status of mahakavya. Kalidasa, Bharavi, Magha, Shri Harsha and Bhatti composed such works. Though these notions and definitions came later, the Valmiki Ramayana displays every characteristic of a mahakavya and is longer than any of these subsequent works. The story of how it came about is known to most people who are familiar with the Ramayana. The sage Valmiki had gone, with his disciple Bharadvaja, to bathe in the waters of the River Tamasa. There was a couple of *krouncha*[12] birds there, in the act of making love. Along came a hunter[13] and killed the male bird. As the female bird grieved, Valmiki was driven by compassion and the first shloka emerged from his lips. Since it was composed in an act of sorrow—*shoka*—this kind of composition came to be known as shloka. So the Ramayana tells us. Incidentally, this first shloka doesn’t occur in the first chapter. It isn’t the first shloka of the Valmiki Ramayana. The incident and the shloka occur in the second chapter. More specifically, it is the fourteenth shloka in the second chapter and is as follows. मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः

समाः । यत्क्रौंचमिथुनादेकमवधी काममोहितम् ॥ ‘O nishada! This couple of curlews was in the throes of passion and you killed one of them. Therefore, you will possess ill repute for an eternal number of years.’

Till a certain period of history, all Sanskrit works were in poetry or verse, not in prose. The Vedangas are limbs or auxiliaries and the six Vedangas are *shiksha*,[14] *chhanda*,[15] *vyakarana*,[16] *nirukta*,[17] *jyotisha*[18] and *kalpa*.[19] These are needed to understand not just the Vedas, but also Sanskrit works. Chhanda is one of these. Chhanda can be translated as metre and means something that is pleasing and delightful. Chhanda *shastra* is the study of metres or prosody. Sanskrit poetry

wasn't about what we tend to identify as
to end with similar sounds
poetry today, the act of rhyming. Chhanda
similar or related
begins with the concept of *akshara*, akin
exactly the same
to, but not exactly identical with, the
a unit of spoken language
English concept of syllable, that is, part of
a type of letter
a word with a single vowel sound. Other
than possessing a single vowel sound,
an akshara must not begin with a vowel.
Aksharas can be *hrasva* or *laghu*—light or
L—and *guru*—heavy or G. Simply stated,
with a short vowel, the akshara is L and
with a long vowel, the akshara is G. There
are some additional conditions, but we
need not a part of a poem or song
needn't get into those. Every verse consists
of four *pada*s, the word pada meaning
one quarter. Depending on how many
the way a thing is divided
aksharas there are in a pada and the dis-

tribution of those aksharas into L and G, there were a variety of metres. Depending on the subject and the mood, the poet consciously chose a metre. Analysing in this way, there were more than 1300 different metres. One of the most popular was *anushtubh*. This figures prominently in the Valmiki Ramayana, the Mahabharata and the Puranas. The anushtubh structure meant eight aksharas in each pada, with a total of thirty-two aksharas. In addition, for anushtubh, in every pada, the fifth akshara would have to be L and the sixth akshara would have to be G. In classical Sanskrit literature, conditions were also applied to the seventh akshara, but such refinements came later. For that first

aware of something
important and famous
in the number five position
written works of importance
occupying the 7th position
an improved version of a thing

verse, the decomposition runs as follows: (1) L L L G L G L G; (2) L G L G L G L G; (3) L L G G L G G L; (4) G G L L L G G L. (1) *ma ni sha da pra tish tham*; (2) *tva ma ga mah shash vati sa mah*; (3) *yat kroun cha mi thu na de ka*; (4) *ma va dhi ka ma mo hi tam*. It is not that Valmiki only used anushtubh. There are actually sixteen different metres in the Valmiki Ramayana.

It is impossible to capture the beauty of chhanda in an English translation. One can attempt to do a translation in verse, but it will fail to convey the beauty. If the original text is poetry, one starts with an initial question. Should one attempt a translation in verse or in prose? This translation is based on the premise that the translation should be as close as possible to the original Sanskrit text. One should not take liberties with the text. This translation is therefore almost a word-to-word rendering. If one sits down with the original Sanskrit, there will be almost a perfect match. In the process, deliberately so, the English is not as smooth as it might have been, had one taken more liberties, and this is a conscious decision. Had one attempted a translation in verse, one would perforce have had to take more liberties. Hence, the choice of prose is also a deliberate decision. As composers, there is quite a contrast between Valmiki and Vedavyasa. Vedavyasa focuses on people and incidents. Rarely does the

Mahabharata attempt to describe nature, even if those sections are on geography. In contrast, Valmiki's descriptions of nature are lyrical and superlative, similar to Kalidasa. A translation can never hope to transmit that flavour. There is no substitute to reading the original Sanskrit, more so for the Valmiki Ramayana than for the Mahabharata.

Which occurred earlier, the incidents of the Ramayana or the Mahabharata? Which was composed earlier, the Ramayana or the Mahabharata? The Ramayana incidents occurred in treta yuga, the Mahabharata incidents in dvapara yuga. Rama was an earlier avatara, Krishna a later one. Hence, the obvious deduction is that the

Ramayana incidents predated those of the Mahabharata—an inference also bolstered by the genealogy and astrological arguments mentioned earlier. However, and not just for the sake of being perverse, consider the following. Geographically, the incidents of the Mahabharata mostly occur along an east–west axis, along either side of what used to be called Uttarapath, the northern road, more familiar as Grand Trunk Road or National Highway (NH) 1 and 2. The incidents of the Ramayana often occur along a north–south axis, along what used to be called Dakshinapath, the southern road. Sanjeev Sanyal[20] has made the point that while Uttarapath remained stable over time, the Dakshinapath during Rama's time was different from the subsequent Dakshinapath, with the latter more like today's NH 44. To return to the point, the geographical terrain of the Mahabharata was restricted to the northern parts of the country, with the south rarely mentioned. The Aryan invasion theory has been discredited because of a multitude of reasons, but myths and perceptions that have lasted for decades are difficult to dispel. However, regardless of the Aryan invasion theory, the Ramayana reveals a familiarity with the geography of the southern parts of the country that the Mahabharata does not. The fighting in the Mahabharata, in the Kurukshetra War, is cruder and less re-

a type of animal
fined. In the Ramayana, bears and apes
a very large stone
may have fought using trees and boulders,
but humans did not. A human did not tear
to completely destroy
apart another human's chest and drink
process of expanding cities
blood. The urbanization depicted in the
Ramayana is rarely found in the Mahabharata.
to mention
We have cited these counterarguments
to make a simple point. Which
incident occurred earlier and which text
was composed earlier are distinct questions.
They should not be confused. Even if
the Ramayana incidents occurred before
the incidents of the Mahabharata, that
working without any control
doesn't automatically mean the Ramayana
was composed before the Mahabharata.
The Rama story occurs in the Mahabharata,
known as the 'Ramopakhyana' section.

There is no such reference to the Mahabharata incidents in the Ramayana. This is the main reason for arguing that the Ramayana was composed before the Mahabharata.

The relationship between the ‘Ramopakhyana’ and the Valmiki Ramayana is also of scholarly interest. Which was earlier? Did one borrow from the other, or did both have a common origin? That need not concern us. What should be stressed is the obvious—the Valmiki Ramayana wasn’t composed at a single point in time and there is a difference between the original composition and the present text, as given to us say in the Critical Edition. If bears and apes fought with the help of

concerned with formal study

a type of animal

trees and boulders, and Angada suddenly kills someone with a weapon, that part is probably a later composition, with the composer having deviated from the original template. If a verse is in anushtubh, but deviates from the L–G pattern, this may have been a conscious decision, but in all probability, reflects the inferior skills of a subsequent poet. If we take the Critical text as it stands, while there are no direct references to the incidents of the Mahabharata, there are plenty of indirect allusions. There are shlokas reminiscent of the Bhagavatgita. When Bharata comes to Rama to inform him about Dasharatha's death, Rama asks him about the welfare of the kingdom, reminiscent of similar questions asked by Narada to Yudhishthira. In the Valmiki Ramayana, there are references to kings of the lunar dynasty (Yayati) and incidents (Ilvala and Vatapi) that are only described in the Mahabharata. The evidence may be circumstantial and speculative, but it is the following. It is as if the later composers knew about the Mahabharata incidents and the text, but consciously avoided any direct references.

Why is another translation of the Valmiki Ramayana needed? Surely, there are plenty floating around. That's not quite true. Indeed, there are several translations of the Valmiki Ramayana, including some recent ones, but they are abridged. In any act of abridgement, some sections are omitted or summarized. Abridged translations, no matter how good they are, are not quite a substitute for unabridged translations, which bring in the nuances too. To the best of my knowledge, the list of unabridged translations of the Valmiki Ramayana is the following: (1) Ralph T.H. Griffith;[21] (2) Manmatha Nath Dutt;[22] (3) Hari Prasad Shastri;[23] (4) Desiraju Hanumanta Rao and K.M.K. Murthy;[24] and (5) Robert P. Goldman.[25] Given the timelines, the Goldman translation is the only one based on the Critical Edition. Having translated the Mahabharata,[26] it was natural to translate the Valmiki Ramayana. The intention was to do a translation that was popular in style. That meant a conscious decision to avoid the use of diacritical marks, as would have been the case had one used IAST (International Alphabet of Sanskrit Transliteration). If diacritical marks are not going to be used, there may be problems rendering names, proper and geographic. We have sought to make the English renderings as phonetic as is possible. Thus, we use ‘Goutama’ to refer to the sage of that name—although others have often referred to him elsewhere as ‘Gautama’. We have chosen Goutama on the logic that if Gomati is not Gamati, why should Goutama be rendered as Gautama? There remains the question of what one does with vowel sounds. How does one differentiate the short sound

from the long? Should Rama be written as
Raama and Sita as Seeta? That seemed to
not natural or real
be too artificial and contrary to popular
the act of using something
usage. On rare occasions, this does cause a
problem, with a danger of confusion
a type of animal
between the ape Taara and his daughter
Taaraa, Vali's wife. Such occasions are
however rare and we have explained them.
However, there are also instances where
to do something different
we have deviated from popular usage.
Hanumat is a case in point, where
Hanuman seemed to be too contrary to
relating to rules of words
grammatical principles. There are some
to go against
words that defy translation, *dharma* is an
example. Hence, we have not even tried to
translate such words. The Goldman trans-
of or relating to education
lation is academic in style. This transla-

tion's style is more popular. Therefore, there is no attempt to overburden the reader with extensive notes. However, a straight translation may not be self-explanatory. Hence, we have put in footnotes, just enough to explain, without stretching the translation.

As with the Mahabharata, the Valmiki Ramayana is a text about dharma. Dharma means several different things—the dharma of the four *varna*s and the four *ashrama*s, the classes and stages of life; the governance template of *raja dharma*, the duty of kings; principles of good conduct, *sadachara*; and the pursuit of objectives of human existence, *purushartha*—dharma, *artha* and *kama*. As with the Mahabharata, the Valmiki Ramayana is a *smriti* text. It has a human origin and composer, it is not a *shruti* text. Smriti texts are society and context specific. We should not try to judge and evaluate individuals and actions on the basis of today’s value judgements. In addition, if the span of composition was one thousand years, from 500 BCE to 500 CE, those value judgements also change. The later composers and interpreters may have had problems with what the earlier composers authored. A case in point is when Sita is being abducted by Ravana. At a certain point in time, men and women universally wore an upper garment and a lower one. When she is being abducted through the sky, Sita casts aside and throws down not just her ornaments, but her upper garment too. As this translation will illustrate, this caused problems for subsequent composers and interpreters.

To return to the notion of dharma—transcending all those collective templates of dharma—there is one that is individual in nature. Regardless of those collective templates, an individual has to decide what the right course of action is and there is no universal answer as to what is right and what is wrong. There are always contrary pulls of dharma, with two notions of dharma pulling in different directions. It is not immediately obvious which is superior. Given the trade-offs, an individual makes a choice and suffers the consequences. Why is there an impression that these individual conflicts of dharma are more manifest in the Mahabharata than in the Ramayana?

The answer probably lies in the nature of these two texts. What is the difference between a novel and a long story, even when both have multiple protagonists? The difference between a novel and a long story is probably not one of length. A novel seeks to present the views of all protagonists. Thus, the Mahabharata is a bit like a novel, in so far as that trait is concerned. A long story does not seek to look at incidents and actions from the point of view of every protagonist. It is concerned with the perspective of one primary character, to the exclusion of others.

a way of thinking
the state of being left out

If this distinction is accepted, the Valmiki Ramayana has the characteristics of a long story. It is Ramayana. Therefore, it is primarily from Rama’s point of view. We aren’t told what Bharata or Lakshmana thought, or for that matter, Urmila, Mandavi or Shrutakirti. There is little that is from Sita’s point of view too. That leads to the impression that the Mahabharata contains more about individual conflicts of dharma. For the Valmiki Ramayana, from Rama’s point of view, the conflicts of dharma aren’t innumerable. On that exile to the forest, why did he take Sita and Lakshmana along with him? Was

difference that one can notice
a special quality
a strong disagreement
too many to be counted
being barred from a country

a ruined appearance
Shurpanakha's disfigurement warranted?
not fair
Why did he unfairly kill Vali? Why did he
to examine quality of being without stain
make Sita go through tests of purity, not
once, but twice? Why did he unfairly kill
to cause to go away
Shambuka? Why did he banish Laksh-
mana? At one level, one can argue these
to have a lot of a quality
are decisions by a personified divinity and
small or not important
therefore, mere humans cannot compre-
to understand a reason for doing something
hend and judge the motives. At another
emotion of not feeling glad
level, the unhappiness with Rama's deci-
sions led to the composition of alternative
versions of the Ramayana. Note that
Sita's questions about dharma remained
without a reply
unanswered. If you are going to the forest
leading a strict simple life
as an ascetic, why have you got weapons
with you? If the *rakshasas*[27] are causing
one who lives simply for God
injuries to hermits, punishing the rak-

shasas is Bharata's job, now that he is the
to do in an unserious way
king. Why are you dabbling in this? Note
an acceptable reason
also Rama's justification at the time of
Sita's first test. It wasn't about what others
would think, that justification came later.
severe or mean
The initial harsh words reflected his own
quality of being without stain
questions about Sita's purity. Thus, Rama's
a strong disagreement
conflicts over dharma also exist. It is just
that in the Valmiki Ramayana, it is about
one individual alone.

translated words
In conclusion, this translation is an attempt
to get readers interested in reading
not made shorter
the unabridged Valmiki Ramayana. Having
shortened
read abridged versions, and there is no
competition with those, to appreciate the
a very small difference
nuances better, one should read the unabridged.
And, to appreciate the beauty of

the poetry, one should then be motivated to read the text in Sanskrit. A $\overset{\text{translated words}}{\overbrace{\text{translation}}}$ is only a bridge and an $\overset{\text{not good enough}}{\overbrace{\text{unsatisfactory}}}$ one at that.

CHAPTER ONE

Bala Kanda

Sarga (1): 79 shlokas

Sarga (2): 41 shlokas

Sarga (3): 29 shlokas

Sarga (4): 27 shlokas

Sarga (5): 23 shlokas

Sarga (6): 24 shlokas

Sarga (7): 17 shlokas

Sarga (8): 23 shlokas

Sarga (9): 32 shlokas

Sarga (10): 29 shlokas

Sarga (11): 21 shlokas

Sarga (12): 34 shlokas

Sarga (13): 46 shlokas

Sarga (14): 21 shlokas

Sarga (15): 28 shlokas

Sarga (16): 20 shlokas

Sarga (17): 39 shlokas

Sarga (18): 20 shlokas

Sarga (19): 25 shlokas

Sarga (20): 19 shlokas

Sarga (21): 19 shlokas

Sarga (22): 19 shlokas

Sarga (23): 30 shlokas

Sarga (24): 19 shlokas

Sarga (25): 22 shlokas

Sarga (26): 25 shlokas

Sarga (27): 18 shlokas

Sarga (28): 20 shlokas

Sarga (29): 23 shlokas

Sarga (30): 23 shlokas

Sarga (31): 22 shlokas

Sarga (32): 26 shlokas

Sarga (33): 20 shlokas

Sarga (34): 21 shlokas

Sarga (35): 26 shlokas

Sarga (36): 31 shlokas

Sarga (37): 24 shlokas

Sarga (38): 26 shlokas

Sarga (39): 28 shlokas

Sarga (40): 26 shlokas

Sarga (41): 24 shlokas

Sarga (42): 24 shlokas

Sarga (43): 20 shlokas

Sarga (44): 27 shlokas

Sarga (45): 22 shlokas

Sarga (46): 22 shlokas

Sarga (47): 32 shlokas

Sarga (48): 22 shlokas

Sarga (49): 25 shlokas

Sarga (50): 28 shlokas

Sarga (51): 23 shlokas

Sarga (52): 24 shlokas

Sarga (53): 23 shlokas

Sarga (54): 28 shlokas

Sarga (55): 24 shlokas

Sarga (56): 20 shlokas

Sarga (57): 23 shlokas

Sarga (58): 23 shlokas

Sarga (59): 33 shlokas

Sarga (60): 22 shlokas

Sarga (61): 27 shlokas

Sarga (62): 26 shlokas

Sarga (63): 15 shlokas

Sarga (64): 30 shlokas

Sarga (65): 27 shlokas

Sarga (66): 27 shlokas

Sarga (67): 19 shlokas

Sarga (68): 18 shlokas

Sarga (69): 32 shlokas

Sarga (70): 24 shlokas

Sarga (71): 24 shlokas

Sarga (72): 27 shlokas

Sarga (73): 22 shlokas

Sarga (74): 28 shlokas

Sarga (75): 23 shlokas

Sarga (76): 18 shlokas

Chapter 1(1)

Narada[1] was a bull among sages, devoted to austerities and self-studying. He was an ascetic and supreme among those who were eloquent. Valmiki asked him, ‘Right now, who in this world is valorous and possesses all the qualities? Who knows about *dharma*[2] and about what has been done? Who is truthful in his words and firm in his vows? Who also possesses good conduct and is engaged in the welfare of all creatures? Who is also learned and capable? Who alone is the handsome one? Who has control over his own self

to take control of having an attractive quality
and has conquered anger? Who is radiant
angry desire for others' things
and devoid of jealousy? When his anger
to cause an emotion
is aroused in a battle, whom are even the
gods scared of? I wish to hear about all
desire to learn or know more a person who is very wise
this. My curiosity is great. O great sage!
You are the person who is capable of
knowing about this kind of man. Narada
knew about the three worlds.[3] On hearing
these words, he was delighted.

He invited Valmiki to listen and said, ‘O
sage! The many qualities you have re-
to tell one about
counted are extremely rare. Using my
intelligence, I will tell you about such a
man. I have heard about him.[4] He was born
people from one's family
in the lineage of Ikshvaku[5] and he is
known to people as Rama. He is self-con-
to a great extent
trolled in his soul and immensely valor-

having an attractive quality mental strength to face danger
ous. He is radiant, possesses fortitude and
able to easily learn or understand
is capable of controlling.[6] He is intelligent
clearly showing feeling
and follows good policy. He is eloquent and
pleasing to look at one that ruins something
handsome. He is a destroyer of enemies.
having great strength
He possesses broad shoulders and mighty
a type of sea creature
arms. His neck is like a conch shell and his
the bone below the eye
cheekbones stand out. His chest is broad
a weapon used for shooting
and his bow is huge. He is a subjugator of
a type of bone
enemies and his collarbones are hidden.
His arms stretch down to his knees and he
possesses an excellent head and a beautiful
to walk extremely good
forehead. His tread is superb. He is me-
a leg or arm
dium in size and his limbs are well
having parts related in size
proportioned. He is pleasant in complex-
the natural color of the skin
ion and powerful. His chest is muscled and
having success by making money
his eyes are large. He is prosperous and
suggesting future success
possesses all the auspicious qualities. He

knows about dharma. He is firm in adhering to the truth and is devoted to the welfare of the subjects. He is famous and full of learning. He is pure, controlled and has restrained himself. He is a protector of the world of the living and is also a protector of dharma. He knows the truth about the Vedas and Vedangas and is skilled in *dhanurveda*.[7] He knows the truth about all the sacred texts. He is resplendent and has knowledge of the *smriti* texts.[8] He is virtuous and is loved by all the people. He can discriminate and is not distressed in his soul. Just as all rivers head towards the ocean, all virtuous people approach him. He is noble[9] and impartial towards everyone. He alone is the hand-

some one. The one who extends
people from one's family
Kousalya's[10] lineage thus possesses all the
the state of being serious
qualities. In his gravity, he is like the ocean.
state of being calm while waiting
In his patience, he is like the Himalayas. He
determination in facing danger
is like Vishnu in valour.[11] He is as handsome
pleasing to look at a strong feeling of anger
as the moon. In his rage, he is like the
the quality of being kind
fire of destruction.[12] In generosity, he is
good things that are available
like the lord of riches.[13] Yet again, he is like
the quality of being honest
Dharma[14] in truthfulness. Rama possesses
such qualities and truth is his valour. He is
the eldest and possesses the best of qualities.
very much loved
He is Dasharatha's beloved son. In his
a feeling of liking someone
affection, the lord of the earth wished to
instate him as the heir apparent.[15] His
wife, Kaikeyee, saw that arrangements
a commitment to a purpose
were being made for the consecration.[16]
a woman who rules a country something helpful
The queen asked for the boons that she

had been granted earlier—that Rama be
to force to live abroad to officially choose
exiled and Bharata be anointed. The king
the state of being valuable
was bound by the sanctity of his words
a loop at the end of a rope
and by the noose of dharma. Dasharatha
to cause to go away
banished his beloved son, Rama. To follow
the instruction in his father’s words and to
do what would bring pleasure to Kaikeyee,
a serious promise or agreement
the brave one honoured the pledge and left
for the forest. When he left, his beloved
brother, Lakshmana, the extender of
a feeling of liking someone
Sumitra’s joy and full of affection and
the state of not having pride
humility, followed him. Rama’s wife, Sita,
highest in degree or quality
is supreme among women and possesses
suggesting future success
all the auspicious qualities. She also followed
him, like Rohini follows the moon.[17]
For some distance, the citizens and his
father, Dasharatha, also followed him and

then took leave of his son in Shringavera-
pura, on the banks of the Ganga.[18] They
went from one forest to another forest and
crossed rivers that were full of large quan-
tities of water. Finally, they arrived in
Chitrakuta, under Bharadvaja's control.[19]
In that beautiful forest, the three of them
the place where one lives
constructed a beautiful abode and dwelt
there happily, like the gods and the
gandharvas.[20] When Rama left for Chi-
to express sadness a feeling of being sad
trakuta, lamenting with sorrow on
account of his son, King Dasharatha went
the place where God lives
to heaven. When he died, the *brahmanas*,
the most important part
with Vasishtha at the forefront, wished to
instate Bharata as the king, but the im-
to a great extent
mensely strong one did not desire the
a world ruled by God
kingdom. The brave one went to the forest

and falling at Rama's feet, sought his
of greater age
favours.[21] Bharata's elder brother repeatedly
asked Bharata to return and for
the benefit of one   a country ruled by a king
the sake of the kingdom, gave him his
a shoe with straps   not providing what is needed
sandals. With his desire unsatisfied, he
touched Rama's feet. Wishing to wait for
Rama's return, he began to rule the kingdom
to understand
from Nandigrama.[22] Rama discerned
that he might return there again and so
might citizens and other people. Single-minded,
a large number of
he entered Dandaka.[23] He slew the
rakshasa[24] Viradha and saw Sharabhanga.[25]
He met Suteekshna, Agastya and
his brother.[26] Following Agastya's words,
to bend to greet or show respect   a type of weapon
he received Indra's bow and arrow, a sword
impossible to use up
and two inexhaustible quivers and was
to live in a particular place
extremely pleased.[27] Rama dwelt in that

one that lives in a place
forest. With the other forest dwellers, all
a person who is very wise
the sages approached him, so that the
to kill
asuras and rakshasas could be slain. While
to live in a particular place
he dwelt there, a rakshasa lady named
to exist or be present
Shurpanakha, who resided in Janasthana
and could assume any form at will, was
to ruin or damage
disfigured.[28] Goaded by Shurpanakha's
words, all the rakshasas attacked—Khara,
Trishira and the rakshasa Dushana. In the
to come at a later time a large number of
ensuing battle, Rama slew them and their
one who is guided by another
followers. He killed fourteen thousand
a male relative
rakshasas. On hearing that his kinsmen
done for no reason
had been killed, Ravana became senseless
to order someone to come
with rage. He summoned and sought the
help of the rakshasa named Maricha.

to keep under control
Maricha tried to restrain Ravana several
used as a polite way to speak
times. "O Ravana! You will not be pardoned

if you oppose someone as powerful as
to force to do something
him." Ravana, goaded by destiny, did not
to pay attention to
pay any heed to these words. With
a place where one lives alone
Maricha, he went to his[29] hermitage. The
male member of a royal family
two princes were drawn far away by the
having knowledge about a thing to kill
one versed in *maya*.[30] Having slain the
a bird that eats dead animals
vulture Jatayu, he[31] abducted Rama's wife.
On hearing about the vulture being killed
and on hearing about Maithilee, Raghava
to cause to feel extreme pain to express sadness
was tormented by sorrow.[32] He lamented,
to take away one's attention a deep sadness
his senses distracted. In that state of grief,
to burn
he cremated the vulture, Jatayu. While he
was searching for Sita in the forest, he saw
a rakshasa. His name was Kabandha. He
badly formed
was malformed and terrible to see. The
mighty-armed one killed him. While he[33]
to go up the place where God lives
ascended upwards towards heaven, he told

one who is guided by another
him about Shabaree, who was a follower of
leading a strict simple life
dharma. “O Raghava! This ascetic lady is
to a great extent
full of dharma. Go to her.” The immensely
someone who causes death
energetic one, the slayer of enemies, went
to honor God
to Shabaree. Shabaree worshipped Dasharatha’s
son in the proper way. On the
a type of animal
shores of the Pampa, he met the ape,
Hanumat.[34] On Hanumat’s words, he met
Sugriva. The immensely strong Rama told
Sugriva everything that had happened. In
a feeling of liking someone a deep sadness
affection and full of grief, the king of the
apes told Rama everything about the
a feeling of extreme dislike
enmity.[35] The ape also told him about Vali’s
strength. Rama promised that he would
kill Vali. However, Sugriva always suspected
determination in facing danger
the extent of Raghava’s valour.
extremely large
Dundubhi’s gigantic skeleton was there.[36]

To establish credibility, Raghava used the big toe on his foot to fling this ten *yojana*s away.[37] Yet again, with one single and large arrow, he pierced seven *sala* trees.[38] To generate confidence, he also dispatched a mountain to the nether regions. After this, the giant ape was assured and delighted in his mind. He went with Rama to Kishkindha[39] and to the mouth of the cave. Sugriva, supreme among apes and golden brown in complexion, started to roar there. On hearing this loud roar, the lord of the apes[40] emerged. Following Sugriva's words, he killed Vali in the encounter. Raghava returned the kingdom to Sugriva and instated him there. The bull among apes summoned all the apes. To search for

Janaka's daughter, he sent them in all the directions. The strong Hanumat heard the words of the vulture (a bird that eats dead animals), Sampati.[41] He leapt over the salty (containing salt) ocean that extended for one hundred yojanas. He reached the city of Lanka, ruled by Ravana. He saw Sita meditating (to relax in quiet thoughts) in the forest of Ashoka. To establish Vaidehi's confidence, he gave her the sign[42] he had been given. He comforted her and broke down (to burst with emotions) the gate. He killed five foremost (in the first position) commanders and seven sons of ministers. Having crushed (to defeat by force) the brave Aksha, he allowed himself to be captured. Because of a boon (something helpful) received from the grandfather,[43] he knew that he was capable of freeing himself from any weapon. However, the brave one wished to tolerate (to allow to exist)

the rakshasas and those who had captured
him. With the exception of Maithilee Sita,
he burnt down the city of Lanka. To bring
pleasure to Rama and to give him the news,
a type of animal
the giant ape then returned. Having
reached, he circumambulated the great-
souled Rama. The one whose soul is
very great in size or amount
immeasurable reported the truth about
how he had seen Sita. With Sugriva, he[44]
went to the shores of the great ocean. He
to move or stir up a long pointed weapon
agitated the ocean with arrows that were
a visible line of light one who has power and control
like the rays of the sun. The ocean, the lord
of the rivers, showed himself. On the
words of the ocean, he[45] asked Nala to
construct a bridge. Using this, he went to
the city of Lanka and killed Ravana in a
battle. He instated Vibhishana, Indra

a world ruled by God
among rakshasas, in the kingdom of
Lanka. Because of the great-souled
to give someone ownership unable to move
Raghava's deeds, the mobile and immobile
objects in the three worlds and the gods
a person who is very wise being highest in rank
and the sages were satisfied. Supremely
to honor God
content, all the gods worshipped him.
to succeed in doing
Having accomplished his task, Rama was
fear of what might happen
delighted and devoid of anxiety. Having
something helpful to make one strong again
obtained a boon from the gods, he revived
to kill to go up
all the slain apes. Ascending Pushpaka,[46]
he left for Nandigrama. In Nandigrama,
free from spots and stains
with his brothers, the unblemished one
twisted in an ugly way
removed his matted hair. Rama got Sita
a country ruled by a king
back and also got back his kingdom. The
showing great happiness
people are joyous and delighted. Those
very careful about doing
who are scrupulous in following dharma
to help to grow or develop
are nurtured. There is recovery from

disease. There are no famines and everything is devoid of fear. No man has to witness the death of his son. Women are not ignoble and never become widows. They are devoted to their husbands. There is no fear from the wind. Creatures never get submerged in water. There is no fear from fire. It is exactly as it was in *krita yuga*.[47] He performs one hundred horse sacrifices and gives away a lot of gold. Following the appropriate ordinances, he gives away crores of cattle to the learned. Raghava will establish one hundred royal lineages that possess all the qualities. In this world, he will engage the four *varnas*[48] in their own respective tasks. Rama will

a world ruled by God
thus honour the kingdom for eleven thousand years and then go to Brahma's world.

highly valued and important
'This is a sacred account and destroys
suggesting future success widely accepted behaviour
all sins. It is auspicious and in conformity with the Vedas. If a person reads about this
to wash
conduct, he is cleansed of all sins. A man who reads the account of the Ramayana has a long life, with his sons, grandsons
one who is guided by another to get a thing by effort
and followers. After death, he obtains
an extraordinary property
greatness in heaven. A brahmana who
clearly showing feeling
reads this becomes eloquent in speech,
a title for a person of rank
a kshatriya obtains lordship over land, a
one who buys and sells items
merchant[49] obtains the fruits of trading
a religious term
and a shudra person obtains greatness.'

Chapter 1(2)

Hearing Narada's words, who was
to succeed in doing very wise
accomplished in speech, the great sage,[50]
to honor God
with dharma in his soul, worshipped
one who accepts teachings
him, accompanied by his disciple. Having
been worshipped in the proper way,
relating to heaven
the celestial sage, Narada, took his leave
to leave a place
and departed through the sky[51] to the
world of the gods. After some time had
passed,[52] the sage went to the banks of the
Tamasa, not very far from the Jahnavee.[53]
The great sage reached the banks of the
Tamasa. With his disciple standing next
to him, he saw that this *tirtha* was free

from all mud.[54] He said, 'O Bharadvaja![55] Look. This tirtha is free from all mud. It is beautiful and the waters are pleasing, like the mind of a virtuous man. O son![56] Place the water pot here and give my garment made of bark. I will immerse myself in this supreme tirtha of Tamasa.' Bharadvaja was thus addressed by the great-souled Valmiki. Controlled and attentive towards his preceptor, he gave the sage the garment made of bark. The one who had controlled his senses received the garment made of bark from his disciple. He advanced, glancing in every direction at the great forest.

Near the spot, the illustrious one saw a couple of curlews[57] wandering around, attached to each other. The sound they made was beautiful. There was a *nishada*[58] who bore evil intent towards those who resided there. While he looked on,[59] he killed the male one from that couple. Limbs covered with blood, it trembled on the ground. On seeing it slain, the wife lamented in piteous tones. The sage had dharma in his soul. He saw that the bird had been brought down by the hunter and was moved by compassion. Full of compassion and on seeing the female curlew that was weeping, the brahmana recognized this as *adharma*. He spoke these words. 'O nishada! This couple of curlews was in the throes of passion and you killed one of them. Therefore, you will

lasting forever
possess ill repute for an eternal number of
years.’[60] Having said this, a thought arose
a feeling of being sad
in his heart. ‘Overcome by sorrow on ac-
count of the bird, what is this that I have
to say to a great extent
uttered?’ The intelligent and immensely
wise one reflected on this. Having made
a male animal a person who is very wise
up his mind, the bull among sages spoke
one who accepts teachings
these words to his disciple. ‘While I was
a deep sadness to rise from a hidden place
overcome by grief, these words emerged.
regular pattern of sound or action
They have rhythm and metre and are
arranged in *padas* with an equal number
of *aksharas*. This and nothing else will be
highest in degree or quality
a shloka.’[61] The sage spoke these supreme
words to his disciple and he accepted
in a happy manner a teacher
them cheerfully. The preceptor was also
to officially tell one to use
content. Following the prescribed rites,
the act of washing oneself
the sage performed his ablutions in that

tirtha. He returned, thinking about the
the main meaning of to happen
purport of what had transpired. Bharadvaja,
not proud one who accepts teachings
the humble and learned disciple,
a teacher
followed his preceptor at the rear, having
filled the water pot.

The one who knew about dharma entered
a place where one lives alone
the hermitage with his disciple.
to talk
Seating himself, he conversed about other
to think carefully
things, but continued to meditate on what
one who has power and control
had happened. The lord Brahma, the
god
creator of the worlds, himself arrived
to a great extent
there. The immensely energetic one, with
a male animal
four faces, arrived there to see the bull
a person who is very wise
among sages. Seeing him, the self-controlled
Valmiki was at a loss for words.
to amaze
Supremely astounded, he quickly arose
a word used to begin a letter
and joined his hands in salutation. He

to honor God
worshipped the god and honoured him
with *padya, arghya* and a seat.[62] Having
to make one weak
prostrated himself in the proper way, he
a government program to help poor
asked him about his welfare. Worshipped
admired for past achievements
in this wonderful way, the illustrious one
to give an order
seated himself. He instructed the great
very wise
sage, Valmiki, to also be seated. In the
presence of the grandfather of the worlds
himself, Valmiki sat down, his mind still
to think carefully
meditating on what had happened. 'His
a feeling of extreme dislike
intelligence clouded by a sense of enmity,
something that causes pain suffering or loss
that evil-souled one[63] created a hardship.
fair or reasonable
Without any valid reason, he killed a
a large brown bird
curlew that sang in such beautiful tones.'
a feeling of being sad
He was again overcome by sorrow on
account of the curlew. Full of sorrow, in his
to say many times in a pattern
mind, he again chanted the shloka.

a person who is very wise
Brahma smiled at the bull among sages
and said, ‘You have composed a structured
shloka. There is no need to think about
this. O brahmana! The metre and the
highest in degree or quality
speech arose from me. O supreme among
to tell one about
sages! This was so that you could recount
with nothing left out
Rama’s conduct in its entirety. In this
able to easily learn or understand
world, the intelligent Rama possesses all
the qualities and has dharma in his soul.
mental strength to face danger
He possesses fortitude and you have heard
about his conduct from Narada, everything
in a direct and honest way
that the intelligent Rama did, openly
and in secret, with Sumitra’s son, and all
that concerns the rakshasas. You know
about Vaidehi’s conduct, whether it has
been revealed or is a secret. All that is
unknown will also become known to you.

In the *kavya*[64] you compose, not a single word will be false and there will be nothing that will not happen. In structured and
suggesting future success
beautiful shlokas, compose the auspicious account of Rama's conduct. As long as there are mountains and as long as there are rivers on this earth, till such a time,
to move or spread
this Ramayana account will circulate in the worlds.[65] As long as Rama's account, composed by you, circulates, till that time,
to exist or be present
you will reside in the upper regions, the
located toward the bottom
nether regions and even in my world.'

admired for past achievements
Having spoken these words, the illustrious
to disappear
one who accepts teachings
Brahma vanished. With his disciple, the
very wise
sage, Valmiki, was struck by great wonder.
to say many times in a pattern
All the disciples again chanted the shloka.

showing happiness
Cheerful and extremely surprised, they
to say many times in a pattern
chanted it repeatedly. It was chanted by
a person who is very wise
the great sage in four padas, with an equal
number of aksharas in each. Because
act of speaking from memory
of repeated recitation and because it
a feeling of being sad
emerged from sorrow, it came to be known
as a shloka.[66] Thus, intelligence came to
Valmiki and thinking about it in his mind,
he composed the entire Ramayana kavya.
He decided that this is what he should do.
In beautiful padas, the broad-minded and
admired for past achievements
illustrious one composed the account of
the illustrious Rama’s conduct, with an
equal number of aksharas in hundreds of
showing care
shlokas. The generous and intelligent sage
state of being well known
composed a kavya that brought him fame.

Chapter 1(3)

Having heard everything about the intelligent one's[67] conduct, which was in conformity with dharma, the one with dharma in his soul again sought out all that was known about this. Following dharma, the sage touched water,[68] joined his hands in salutation and stood on a mat of *darbha*[69] grass, facing the east. He sought out a chart for progress.[70] The birth of the extremely brave Rama, who showed his favours towards everyone, was loved by the worlds, his perseverance, amiability and devotion to the truth; the many other

something that is done
wonderful deeds with Vishvamitra as an
to suddenly break into pieces
aide, the shattering of the bow and the
an argument
marriage with Janakee; the dispute between
Rama and Rama[71] and the qualities
a commitment to a purpose
of Dasharatha's son, Rama's consecration
a barrier
and Kaikeyee's evil intentions; the obstacle
created for the consecration and Rama's
to force to live abroad expression of being very sad
exile, the miserable lamentations of the
the act of leaving
king[72] and his departure for the world
after this a feeling of being sad
hereafter; the sorrow of the ordinary
the act of forcing apart
subjects and the separation from the
ordinary subjects, the conversation with
the king of the nishadas[73] and the charioteer's
driver of a vehicle driven by horse
return; the crossing of the Ganga and
the meeting with Bharadvaja, having
to get a thing by effort
obtained Bharadvaja's permission, their
sight of Chitrakuta; the construction of an

abode and Bharata's arrival there to seek Rama's favours, the performance of the water rites for the father; the consecration of the sandals and the residence in Nandigrama, the departure for Dandakaranya and the meeting with Suteekshna; Anasuya's problem and the granting of an ointment for the body, the conversation with Shurpanakha and her disfigurement; the slaying of Khara and Trishira and Ravana's rise,[74] the slaying of Maricha and Vaidehi's abduction; Raghava's lamentations and the slaying of the king of the vultures, the sighting of Kabandha and the sighting of Pampa; the sighting of Shabaree and the sighting of Hanumat, the lamentations of the great-souled Raghava in Pampa; the departure for Rishyamuka and the meeting with Sugriva, the generation of friendship between the two and the conflict between Bali and Sugriva; the crushing of Bali and the bestowal on Sugriva,[75] Tara's lamentations and the agreement to reside there until the monsoon nights were over; the rage of the Raghava lion[76] and the gathering of the army, the departure in various directions and a description of the earth; the gift of the ring and the sighting of the bear's den, their fasting to death[77] and their sighting of Sampati; the ascent of the mountain and the leap across the ocean, the solitary entry into Lanka in the night[78] and thinking about what should be done; the visit to

alcohol
the liquor room and an examination of the
the act of building defenses
fortifications, the visit to Ashoka forest
and the sighting of Sita; the giving of the
official strong criticism
sign[79] and Sita's address, the censure of the
a very bad experience
rakshasa ladies and Trijata's nightmare;
fancy item made of rare stones
Sita's gift of the jewel and the destruction
of the trees, the driving away of the rakshasa
an act of murder
ladies and the slaying of the guards;
the capture of the son of Vayu,[80] his roaring
to make a sound like an animal
and the burning down of Lanka, the
act of taking control by force
seizure of the honey on the leap back; the
presentation of the jewel and the assurance
the state of being sure
of Raghava, the meeting with the
ocean and Nala's construction of the
bridge; the crossing of the ocean and the
when soldiers surround a target
siege of Lanka in the night, the meeting
to tell one about
with Vibhishana and the recounting of the

method of killing;[81] the slaying of Kumbhakarna and the crushing of Meghanada, Ravana’s destruction and the regain of Sita in that city of enemies; the instatement of Vibhishana and the sighting of Pushpaka, the departure for Ayodhya and the meeting with Bharata; and the disbandment of all the soldiers and arrangements for Rama’s crowning, the delight brought to his own kingdom and Vaidehi’s exile. In this kavya, the illustrious *rishi* Valmiki described everything that happened as long as Rama was on earth and all that would occur in the future, thereafter.[82]

Chapter 1(4)

to get a thing by effort
When Rama obtained his kingdom, the
admired for past achievements
illustrious rishi Valmiki, in control of his
soul, composed the entire account of his
conduct, in wonderful padas. The
to a great extent to tell one about
immensely wise one recounted what had
to happen
happened and what would transpire in the
after that
future, thereafter. Having composed it, the
one who has power and control
lord thought about who would recount the
a person who is very wise
tale. While the great sage was thinking
a specific type of clothing
about this in his mind, in the garb of sages,
Kusha and Lava came and touched his feet.
male member of a royal family
The illustrious princes, Kusha and Lava,
knew about dharma. He saw that the two

brothers, residents of the hermitage, possessed melodious voices. He saw that these two intelligent ones were accomplished in the Vedas. Since this only served to extend the Vedas, the lord gave this to them, the entire Ramayana kavya and Sita's greatness of character. The sage who was devoted in his vows told them about Poulastya's[83] death. This is to be read and sung in pleasant tones, categorized into three scales and seven notes.[84] It possesses rhythm that can be adjusted to the tunes of stringed instruments. This kavya is sung in *hasya, shringara, karunya, roudra, veera, bhayanaka, beebhatsa* and other *rasas*.[85] They[86] possessed the knowledge of the gandharvas[87] and were accomplished

a place where one lives alone
having a pleasing sound
able to easily learn or understand
to succeed in doing
one who has power and control
an extraordinary property
a person who is very wise
to make a serious promise
to put into groups
regular pattern of sound or action

in pausing and pitching their voices. Those
having a pleasing sound
two brothers had melodious voices and
looked like gandharvas. They possessed
suggesting future success
beauty and the auspicious signs. They
to rise from a hidden place
were sweet in speech. Having emerged
from Rama’s body, they were like two
mirror images of him. The kavya was a
highest in degree or quality
supreme account and devoted to dharma,
male member of a royal family with nothing left out
those two princes learnt it in its entirety,
to say from memory
reciting it in the proper way, without any
a mark not wanted on a surface
blemishes. Those two great-souled and
to a great extent having good luck
immensely fortunate ones were seen to
possess all the qualities and knew about
to give an order
the truth. Controlled, and as instructed,
a person who is very wise
they sang this in assemblies of sages,
morally good
brahmanas and the virtuous. On one
occasion, they were seated in a gathering

to wash
of sages, cleansed in their souls. They sung
the kavya in their presence. On hearing
this, all the sages had tears in their eyes.
They were filled with great wonder and
to say
uttered words of praise. All the sages,
devoted to dharma, were delighted. They
praised the singing of Kusha and Lava,
who deserved to be praised. ‘Wonderful!
This song, in particular the shlokas, are
having a pleasing sound
melodious. Although all this happened a
long time ago, it is as if we have witnessed
to make one fully involved
it now. Those two immersed themselves in
it and sung it in accordance with the
feelings of love to succeed in doing
sentiments. Accomplished in a wealth of
in a musical manner
svaras, they sang together, melodiously
a feeling of liking someone
and with affection.’ The great sages, who
a simple and plain thing
could pride themselves on their auster-

ities, praised those two in this way. They sang in beautiful tones, full of deep meaning and affection (a feeling of liking someone). Delighted, a sage (a person who is very wise) who was there gave them a water pot. Delighted, another extremely illustrious (admired for past achievements) sage gave them garments (piece of clothing) of bark. The account composed by the sage,[88] arranged in successive (following in a series) sections, was extraordinary and would be a foundation for poets who would come in the future.

Those two singers were praised everywhere. On one occasion, while they were thus singing on the royal road, Bharata's elder (of greater age) brother[89] saw them. Rama, the slayer (someone who causes death) of enemies, honoured the two brothers, Kusha and Lava, who deserved to be praised, and brought them to his own abode. The lord, the scorcher of enemies, seated himself on a golden and divine throne. His advisers and brothers were seated around him. Rama saw those two handsome ones, with *veenas*,[90] and spoke to Lakshmana, Shatrughna and Bharata. ‘They are as radiant as the gods. Let this account be heard from them. It is structured into wonderful and meaningful padas. Let it be properly sung by these two, who possess melodious voices. These two sages, Kusha and Lava, bear all the marks of kings, but are great ascetics. Listen to the great account they speak about. It brings prosperity even to me.’ Those two were accomplished in the different techniques and modes of singing. Urged

group that has gathered
by Rama, they sang. And in that assembly,
to make one fully involved
Rama was also gradually immersed in
act of telling a story
their narration.

Chapter 1(5)

Beginning with Prajapati,[91] several victorious and unrivalled kings have ruled over this entire earth. There was one named Sagara, who dug up the ocean.[92] When he advanced, his sixty thousand sons surrounded him. This was the lineage of the Ikshvakus, one of great-souled kings. It has been heard that the great Ramayana account originates in this lineage. From the beginning to the end, everything will be recounted. It is full of dharma, *kama* and *artha*[93] and must be heard without any censure.

There was the great kingdom (a country ruled by a king)[94] of Kosala, prosperous (having success by making money) and happy. It possessed a lot of wealth and grain (seeds that are used as food) and was located on the banks of the Sarayu. The city of Ayodhya,[95] famous in the worlds, was situated there. Manu, Indra among men, himself constructed that city. That great city was twelve yojanas long and three yojanas wide. It was beautiful and spread out, divided by highways (a main road). The beautiful and large royal roads were laid out (to place in a careful way) well. They were always sprinkled (drop or spread small amounts) with water and flowers were strewn (to spread over a surface) on them. The king there was Dasharatha, an extender of the great kingdom. He made that city his abode (the place where one lives), like the king of the gods in heaven (the place where God lives). There were gates and arches (a curved supporting structure) and the interiors of the buildings were laid out well. There were machines and implements of war everywhere, constructed by all manner of artisans. There were bards and minstrels everywhere. That handsome city was infinite in splendour. There were tall walls with standards, surmounted by hundreds of *shataghnis*.[96] Everywhere, that city was also full of large numbers of dancers and actors. There were mango groves and a giant wall formed a girdle around the city. There were moats that were difficult to cross. Thus, the fortification was impossible for others to breach. It was populated by horses, elephants, cattle, camels and donkeys. Large numbers of vassal kings came from the frontiers to

laid out: to place in a careful way
implements: an object used to do work
artisans: a person skilled in crafts
bards: a poet
minstrels: a musician in the Middle Ages
handsome: pleasing to look at
splendour: great and impressive beauty
surmounted: to be placed at the top of
dancers: one who dances professionally
mango: a type of fruit
groves: a small group of trees
girdle: thing that wraps around
moats: a deep wide channel to protect
fortification: a structure to protect a place
breach: to break or do against
populated: to live in
cattle: cows kept on a farm
camels: a large animal
vassal: one who got land for service
frontiers: a border between two countries

something that shows respect
offer tribute. Merchants and residents of
the official home of a king
many countries came there. The palaces
to place in a thing
were embedded with jewels and were as
beautiful as mountains. There were secret
the place where someone lives
residences[97] and the place was like Indra's
Amaravati.[98] The city was full of large
numbers of beautiful women and was
wonderfully laid out, like an *ashtapada*
to cover with a hard layer
board.[99] It was encrusted with gems everywhere
a large and impressive house relating to heaven
and the mansions were like celestial
closely set together
vehicles. The houses were densely constructed
on level ground and there was no
space between them. There were stores of
liquid of fruits or vegetables
shali rice[100] and the water was like the juice
a tall grass used as sugar
of sugar cane. There were drums, percussion
a type of musical instrument a musical instrument
instruments,[101] veenas and cymbals.
to be a sign of
They were sounded loudly, signifying that

this was the best city on earth. Through
a simple and plain thing — relating to heaven
their austerities, *siddhas*[102] obtain celestial
the place where God lives
vehicles in heaven. With extremely well-
the place where someone lives — to live in
laid-out residences and populated by the
best among men, this city was like one of
one who uses a bow and arrow
those. The archers there were skilled and
showing great skill
dexterous of hand. But they did not use
to go through with force
their arrows to pierce someone who was
one who has the right to a property
alone, someone who was without heirs, or
someone who was running away. Nor did
affected by alcohol or drugs
they aim by sound alone.[103] Intoxicated
a kind of wild animal — to make a sound like an animal
lions, tigers and wild boars roared and
to go to without a purpose
roamed around in the forests. They killed
these with their sharp weapons and even
complete and total
through the sheer strength of their arms.
The place was full of thousands of such
maharathas.[104] The city that was King

the place where someone lives
Dasharatha's residence was like this. It was
to live in
populated by those with qualities, those
act of giving money to church
who offered oblations into the fire. There
were the best among brahmanas, accom-
to succeed in doing
plished in the Vedas and the Vedangas.
There were thousands of great-souled
ones, devoted to the truth. All of them
a person who is very wise
were like sages and some were the equals
of the great sages.

Chapter 1(6)

King Dasharatha resided in that city of Ayodhya and collected those who knew about the Vedas around him. He was far-sighted and immensely energetic and loved by the residents of the city and the countryside. He was a great warrior from the Ikshvaku lineage who performed sacrifices. He controlled himself and was devoted to dharma. He was a *rajarshi* who was the equal of a *maharshi*.[105] He was famous in the three worlds. He was powerful and slew his enemies. He possessed friends and had conquered his senses. He accumulated wealth and other kinds of riches. He was like Shakra and Vaishravana.[106] Like the immensely energetic Manu, he protected the world. He ruled over the earth. Adhering to the truth, he pursued the three objectives.[107] He ruled over that best of cities, like Indra in Amaravati. There were extremely learned people in that best of cities, happy and with dharma in their souls. The men were satisfied with the riches they had obtained themselves. They were truthful in speech and not avaricious. In that supreme of cities, there was no one who had not accumulated some amount of riches. There was no household without riches in the form of cattle, horses, wealth and

seeds that are used as food　showing sexual desire
grain. There was no man who was lustful,
not deserving respect　not able to do something
ignoble or cruel. One was incapable of
lacking knowledge
seeing an ignorant person or a non-believer
in Ayodhya. All the men and women
were extremely controlled and devoted to
having great happiness
dharma. They were joyful and good in
free from spots and stains
conduct, like unblemished maharshis.
jewelry that's worn on the ear
There was no one without an earring,
decorative cover for the head
without a headdress, without a garland
and without some means of finding pleasure.
There was no one who did not have a
to spread over a surface
bath, nor anyone who did not smear the
substance applied on the skin　a pleasant smell
body with unguents and fragrances. There
was no one who did not have the best of
food. There was no one who was not generous,
willing to give　to make more attractive
no one who did not decorate the body
way to make a thing attractive
with ornaments. No one could be seen

without ornaments (a small fancy object) on the hands, nor one who was heartless (very mean). There was no one who did not light the sacrificial (of giving up something) fire. There were thousands of brahmanas who performed sacrifices (giving up something one wants). There was no one in Ayodhya who was without a means of subsistence (the basics needed for life), nor anyone of mixed varna. The brahmanas had conquered (to take control of) their senses and were always engaged in their own tasks. They were devoted to donating (to give in order to help) and studying. They were controlled and received gifts. There was no one who was a non-believer, no one who was a liar (one who tells lies), nor anyone who was not extremely learned. There was no one who was jealous or incapable (not able to do something). There was no one who was not learned. There was no one who was distressed (upset) or dis-

very sad
turbed in mind, no one who was miserable.
There was no man or woman who was
not able to do something
poor or ugly. In Ayodhya, one was incapable
of seeing a person who was not
devoted to the king. All the four varnas
to honor God
worshipped gods and guests. All the men
the functional time period
possessed long lifespans and were devoted
to dharma and the truth. The kshatriyas
placed brahmanas ahead of them and the
vaishyas followed the kshatriyas. The
a religious term
shudras were devoted to their own
dharma and served the other three varnas.
That city was guarded extremely well by
one who has power and control people from one's family
that lord of the Ikshvaku lineage, just like
able to easily learn or understand
the intelligent Manu, Indra among men, in
highly trained or skilled
ancient times. The accomplished warriors
not willing to accept
were intolerant and were like the touch of

fire. They had completed all their training and were like lions in caves. There were the best of horses, born in the kingdoms of Kamboja and Bahlika. It was full of other horses born in mountainous regions and riverine tracts.[108] They were like Indra's horse. The place was full of extremely strong and crazy elephants that were like mountains, born in the Vindhya mountains and the Himalayas. These elephants were descended from Anjana and Vamana.[109] The city's elephants were *bhadra-mandra, bhadra-mriga* and *mriga-mandra.*[110] The city was always full of crazy elephants that were like mountains. Making true its name, the city extended for another two yojanas beyond.[111] With firm gates and ramparts, it was true to its name. With colourful houses, it was auspicious and beautiful. There were thousands of men in the city of Ayodhya. Like Shakra, the king ruled it.

a tall wall around an area

suggesting future success

Chapter 1(7)

There were eight brave and illustrious advisers. They were pure and devoted and were always engaged in the king's tasks—Dhrishti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala—and Sumantra was the eighth. There were two officiating priests, supreme among rishis—Vasishtha and Vamadeva. There were other ministers too. They were prosperous and great-souled, learned in the sacred texts and firm in their valour. They were controlled and the performers of deeds, acting just as they said they would. They

admired for past achievements
the number eight in a series
perform duties at a ceremony
having success by making money
relating to religion
determination in facing danger
one who entertains

possessed energy, forgiveness and fame. They smiled before they spoke. Because of anger, desire or wealth, they never spoke false words. There was nothing that was unknown to them, in their own kingdom, or in that of others, whether it had been done, was being done, or was being thought of. This was ensured through spies. They were skilled in administration and their affections had been tested.[112] At the right time, the appropriate punishment was imposed, even on their own sons. They were devoted to accumulating the treasury and the army. They caused no violence to even men who were unfriendly, as long as they were blameless. They were brave and always full of enterprise, devoted to the science of governing. They were pure and always protected those who resided in the kingdom. In an attempt to fill up the treasury, they did not cause violence to brahmanas and kshatriyas. After examining a man's strengths and weaknesses, they imposed extremely stiff punishments. Pure and single-minded, all of them governed together. In the city or in the kingdom, there was no man who was a liar. There was no man who was wicked, addicted to another person's wife. Everything in the kingdom was peaceful and the city was also like that. All of them[113] were well attired and well decorated, excellent in conduct. For the sake of the king, their eyes of good policy were always open. They obtained their good qualities from their preceptors and were renowned for their valour. Because of their intelligence and decisions, they were famous in foreign countries too. These were the qualities that the advisers possessed. With their aid, the unblemished King Dasharatha ruled the earth. Using spies, he kept an eye on what happened. He delighted the subjects through dharma. There was no one who was his superior or equal. Nor did he have any enemies. Those ministers were devoted to providing advice that brought welfare. They were devoted, accomplished and skilled, and surrounded him. The king thus gained radiance. He was like the

to get a thing by effort
a teacher
known and admired by many
determination in facing danger
free from spots and stains
one who gets data in secret
better than other people
a government program to help poor
to succeed in doing
a warm soft light

to supply with light to shine brightly

rising sun, illuminating with its blazing rays.

Chapter 1(8)

He knew about dharma, was great-souled and was powerful. However, he did not have a son who would extend the lineage and he was tormented because of the lack of a son. While he reflected on this, a thought occurred to the great-souled one. 'For the sake of a son, why don't I perform a horse sacrifice?' The intelligent one made up his mind to undertake such a sacrifice and consulted with all his pure ministers. The king told Sumantra, supreme among ministers, 'Quickly summon the priests and all my seniors.'

Having heard this, the *suta*,[114] Sumantra, spoke to the king in secret. 'I have heard an ancient account that was instructed by the officiating priests. O king! In an assembly of sages, the illustrious Sanatkumara had earlier recounted this tale about how you would obtain sons.[115] Kashyapa has a son who is famous by the name of Vibhandaka. He will have a son who will be renowned by the name of Rishyashringa.[116] That sage will always be reared in the forest and will always roam around in the forest. That Indra among brahmanas will not know anyone else and will always follow his father. That great-souled one will observe both kinds of *brahmacharya*.[117] O king! He will be fam-

to give an order
perform duties at a ceremony
group that has gathered
admired for past achievements
to tell one about
to get a thing by effort
known and admired by many
to go to without a purpose

ous in the world and will always be spoken about by brahmanas. The illustrious (admired for past achievements) one will tend to the sacrificial (of giving up something) fire and his father. The time will come for him to be brought here. At that time, there will also be an extremely strong, powerful and famous king named Romapada in Anga. Because of a transgression (the act of doing wrong) committed by the king, there will be an extremely terrible period of drought (a long period of no rain). It will be so terrible that all the creatures will face fear. Because of the onset (the beginning of something) of the drought, the king will be overcome by grief (a deep sadness). He will summon (to order someone to come) brahmanas and those who are aged in learning and address them. "All of you know the sacred (relating to religion) texts of dharma and also know about the nature of the worlds. Instruct (to teach someone)

an act done in the same way
me about the rituals and about the atonement
payment for a wrong act
I should perform.” The brahmanas,
learned in the Vedas, will tell the king, “O
king! Vibhandaka’s son provides all the
means. Bring him here. O king! Bring
Rishyashringa and honour him extremely
well. Control yourself, follow the rituals
to give as a gift
and bestow your daughter, Shanta, on
him.” Hearing their words, the king will
begin to think. Through what means will I
having courage
be able to bring the valiant one here?
Having consulted with his ministers, the
to combine to produce
king will make up his mind. With the
needed for a specific purpose — to send
requisite honours, he will dispatch his
leader of a religious ceremony
priests and advisers. On hearing the king’s
upset
words, they will be distressed and will
to ask in a serious way
lower their faces. “O king! We entreat you.

We are scared of the rishi[118] and cannot go
there. Having thought about it, we will tell
by which
you of a means whereby he can be brought
here. We will be able to bring the brahmana
a thing causing one to be thought of as bad
here and no taint will result.” Hence,
one who has power and control girl who has sex with rich men
the lord of Anga will employ a courtesan to
bring the rishi’s son there. The god[119] will
to give as a gift
shower down and he will bestow Shanta
on him. This son-in-law, Rishyashringa,
will also ensure sons for you.[120] I have told
you everything that Sanatkumara had
said.’

At this, Dasharatha was delighted and replied, ‘How can Rishyashringa be brought here? You should tell me in detail.’

Chapter 1(9)

Urged by the king, Sumantra replied in these words. 'With your ministers, hear about how Rishyashringa can be brought here. The advisers and priests told Romapada, "We have thought of a means so that there is no harm. Devoted to austerities and studying, Rishyashringa wanders around in the forest. He is inexperienced about women, worldly matters and pleasure. Excessive addiction to the senses causes turbulence in the minds of men. We must make efforts to bring him to the city quickly. Let beautiful and orna-

girl who has sex with rich men
mented courtesans go there. Let them
to persuade one to have sex
honour and seduce him in many kinds of
ways and bring him here." On hearing this,
leader of a religious ceremony
the king agreed to what the priests had
as a result
said. Accordingly, the priests and minis-
ters made the arrangements. Hearing the
instruction, the best among courtesans
entered that great forest. They stationed
a place where one lives alone
themselves close to the hermitage and
made efforts to show themselves. The
to exist or be present
rishi's patient son always resided in the
hermitage. He was always content with his
to go to a risky or unknown place
father and never ventured outside the
leading a strict simple life
hermitage. Since his birth, the ascetic had
never seen anyone else, woman, man, or
any other being, from either the city or the
a rural area to move around
countryside. Wandering around as he

willed, on an occasion, he arrived at that spot.[121] Vibhandaka's son arrived there and saw the courtesans. The women were splendidly attired and were singing in melodious voices. All of them approached the rishi's son and spoke these words. "O brahmana! Who are you? Why do you conduct yourself like this? We wish to know this. You are roaming around alone in this desolate and terrible forest? Tell us." In that forest, those women possessed desirable forms and these were forms he had not seen earlier. Affection was generated in him and he desired to tell them about his father and himself. "My father is Vibhandaka and I am his son. I am known as Rishyashringa because of an act that happened on earth.[122] O beautiful ones! Our hermitage is not far from here. I wish to honour all of you there, following the prescribed rites.” Hearing the words of the rishi’s son, all of them desired to see the hermitage and all of them went there with him. When they had gone there, the rishi’s son worshipped them. “Here are arghya, padya, roots and fruits for you.” All of them eagerly accepted this worship. However, they were scared of the rishi and made up their minds to depart quickly. “O brahmana! Take these best of fruits from us. May you be fortunate. Accept them and eat them, without any delay.” Full of delight, all of them embraced him. They gave him many kinds of wonderful sweetmeats

a place where one lives alone
to officially tell one to use
to honor God
in an eager manner
great respect for one
to leave a place
having good luck
to hold in one's arms
a sugar sweet

having or showing a lot of energy
to eat. The energetic one ate them, taking
to exist or be present
them to be fruits. Having always resided in
the forest, he had never tasted anything
like this before. They told the brahmana
to make a serious promise
that they had their vows to tend to and
to cause to be very scared
took his leave. The women were terrified of
the father and desired to leave the spot.
When they had all left, the brahmana who
someone related to one in the past very sad
was Kashyapa's descendant was miserable
and did not feel well. His heart was in a
a confused mental state having courage
whirl. After some time, the valiant one
very pleasant
went to the spot where the delightful and
girl who has sex with rich men
ornamented courtesans could be seen. On
seeing the brahmana arrive, they were
delighted in their minds. All of them
surrounded him and spoke these words. "O
friendly and pleasant a place where one lives alone
amiable one! Come to our hermitage.

an act done in the same way

There will be special and wonderful rituals there." He heard all their words, pleasing to the heart. He made up his mind to go and the women took him away. When the great-souled brahmana was thus brought,[123] the god suddenly showered down and delighted the world. When the

a country ruled by a king

brahmana arrived in his kingdom with the

the act of praying to a god

rains, the king[124] advanced to worship the

a person who is very wise

sage, bowing his head down on the ground. Controlled, as is proper, he offered him arghya. He sought the favour of that Indra among brahmanas, in particular from the anger the brahmana[125] would be

to affect very strongly

overwhelmed with. He made him enter the inner quarters and following the

to officially tell one to use   to give as a gift

prescribed rites, bestowed his daughter

to get a thing by effort
Shanta on him. The king obtained peace of
to a great extent
mind.[126] In this way, the immensely energetic
having or showing a lot of energy
Rishyashringa resided there, with his
to honor God
wife, Shanta, worshipped extremely well
and with all his desires satisfied.’

Chapter 1(10)

'O Indra among kings![127] Listen yet again to my beneficial words. This is what the intelligent one, foremost among gods,[128] had said. "A king named Dasharatha will be born in the lineage of Ikshvaku. He will be extremely devoted to dharma. He will be handsome and truthful to his vows. That king will be friendly with the king of Anga. He will have an extremely fortunate daughter named Shanta.[129] Anga's[130] son will be a king who will be spoken of as Romapada. The immensely illustrious King Dasharatha will go to him and say, ‘O one with dharma in your soul! I am without a son. For the sake of my sacrifice, grant me Shanta’s husband. For the sake of a son and for the sake of the lineage, he will preside over the sacrifice.’ The king who will be controlled will hear these words and think about them in his mind, about granting Shanta’s husband for the sake of obtaining a son. He will grant him, and devoid of anxiety, the king[131] will receive the brahmana. Delighted in his mind, he will make arrangements for the sacrifice. Desiring to perform the sacrifice, King Dasharatha, knowledgeable about dharma, will join his hands in salutation and request Rishyashringa, foremost among brahmanas. For the sake of the sacrifice, for the sake of sons and for the sake of heaven, the lord of men and the lord of the earth will have his desires satisfied by that foremost among brahmanas. He will have four sons, infinite in valour. They will establish lineages and will be famous in all the worlds.” This is what the illustrious lord Sanatkumara, foremost among gods, told in an account in an ancient time, during *deva yuga*.[132] O great king! Let that tiger among men be honoured well and brought here. You should yourself go, with your army and mounts.’

the benefit of one
the place where God lives
one who has power and control
in the first position
determination in facing danger
people from one's family
admired for past achievements
a kind of wild animal

Having heard the suta’s words and having obtained Vasishtha’s permission, he[133] left for where that brahmana was, with the residents of his inner quarters and

to get a thing by effort

his advisers. They gradually passed over forests and rivers. They entered the country where that bull among sages was. He approached that best among brahmanas, seated near Romapada. He saw the rishi's son, who blazed like a fire. On seeing the king, the king[134] followed the proper rites and worshipped him, especially because of their friendship. He was delighted in his mind. Romapada told the intelligent rishi's son and about their friendship and relationship and he also worshipped him.[135] Honoured extremely well in this way, the bull among men spent some time there. After having spent seven or eight days there, the king told the king, 'O king! O lord of the earth! Let your daughter,

in a slow manner
a male animal
a person who is very wise
to shine brightly
a religious act
to honor God
able to easily learn or understand
to love very much
one who has power and control

Shanta, and her husband come to my city. There is the task of a great sacrifice to be performed.' Hearing this, the intelligent king agreed to the idea of their travelling there and spoke these words. 'O brahmana! Go there with your wife.' The rishi's son agreed with what the king had said. Having taken the king's permission, he left with his wife. The valiant Dasharatha and Romapada were delighted. They joined their hands in salutation and affectionately embraced each other. Having taken leave of his well-wisher,[136] the descendant of the Raghu lineage departed. He sent along swift messengers ahead, to inform the citizens. 'Swiftly make arrangements for the city to be decorated in every possible way.' The citizens were delighted to hear that the king was arriving. They made all the arrangements, as the king's messengers had conveyed. Placing the bull among brahmanas ahead of him and to the sound of the blaring of conch shells and the beating of drums, the king entered the ornamented city. On seeing the brahmana, everyone in the city was delighted. When the Indra among men,[137] with deeds to rival those of Indra, entered, he was honoured extremely well. He made him[138] enter the inner quarters and following the sacred texts, worshipped him. Having brought him there, he thought that his task had already been accomplished. All those in the inner quarters saw that the large-eyed Shanta had arrived there, with her husband. They were filled with joy. She was honoured by them, especially by the king. With the brahmana, she happily resided there for a while.

to exist or be present

Chapter 1(11)

After several days had passed, the extremely pleasant season of spring presented itself and the king made up his mind to undertake the sacrifice. He bowed his head down before the brahmana,[139] whose complexion was like that of the gods, and sought his favours. For the sake of sons and the lineage, he requested him to be the officiating priest at the sacrifice. Honoured extremely well, he agreed to the king's words. 'Let the requisite objects be brought and let the horse be released.'[140] The king spoke the following words to

Sumantra, supreme among ministers. 'O Sumantra! Quickly invite officiating priests who are knowledgeable about the *brahman*.'[141] Sumantra, swift in his valour, departed quickly. He brought all the brahmanas who were accomplished in the Vedas—Suyajna, Vamadeva, Javali, Kashyapa, the priest Vasishtha and other supreme brahmanas. King Dasharatha, with dharma in his soul, worshipped them. He gently spoke these words, full of dharma and artha. 'My mind is not at peace. There is no happiness without a son. That is the reason I have made up my mind to undertake a horse sacrifice. I wish to perform that sacrifice in accordance with the rites laid down in the sacred texts. Through the powers of the rishi's son,[142] I hope to accomplish my desire.' All the brahmanas, with Vasishtha at the forefront, praised the undecaying words that had emerged from the king's mouth and honoured the king back. With Rishyashringa at the forefront, they told the king, 'Let all the necessary objects be brought and let the horse be released. By all means, you will obtain four infinitely valorous sons. Because your mind has turned towards dharma, those sons will arrive.' On hearing the words that the brahmanas had spoken, the king was delighted. Filled with joy because of those auspicious words, the king told the advisers, 'Obeying the words of the pre-

ceptors, let all the necessary objects be
brought quickly. Let the horse be released,
in an acceptable manner
guarded adequately and followed by preceptors.
a teacher of giving up something
Let the sacrificial arena be marked
out on the northern banks of the Sarayu.
a law made by a city govt
Following the ordinances laid down in the
relating to religion to become very successful
sacred texts, let peace prosper. This is the
highest in degree or quality
supreme sacrifice. If all the kings are
capable of performing this sacrifice without
one that creates difficulty
any hindrances, they do not suffer
pain and suffering
from any hardships. The learned *brahmarakshasas*[143] always seek out weaknesses. If
the ordinances are not observed, the
one who entertains
performer of a sacrifice is always destroyed.
Therefore, let the sacrifice be
completed in accordance with the prescribed
to officially tell one to use
ordinances. All of you are capable

of acting in accordance with the ordinances.’ All the ministers agreed to this and honoured him back. They followed the king’s words, exactly as they had been instructed. All the brahmanas also granted permission to that bull among kings, who knew about dharma, and returned to wherever they had come from. When the brahmanas had departed, the lord of men also allowed the ministers to leave. The immensely radiant one entered his own abode.

Chapter 1(12)

After an entire year had passed, it was spring again.[144] Following the rites, he[145] greeted Vasishtha and worshipped him. To obtain sons, he spoke these humble words to that supreme among brahmanas. 'O brahmana! O bull among sages! Please perform the sacrifice properly. Let impediments not be caused to any part of the sacrifice. You are extremely affectionate towards me and you are my supreme preceptor. The sacrifice that I am about to undertake is a burden and you are capable of bearing that load.' The supreme among

brahmanas agreed to what the king had
said and replied, ‘I will do everything that
in a proper way to give an order
you have asked.’ He accordingly instructed
all the aged brahmanas who were famil-
of giving up something to succeed in doing
iar with sacrificial rites, accomplished
one who designs buildings
architects, those who were aged and
a person skilled in crafts
extremely devoted to dharma, artisans
who could see everything through until
one who fixes wooden objects
completion, carpenters, those who dug,
one who predicts the future one who dances professionally
astrologers, craftsmen, actors, dancers
to make familiar with
and extremely learned men acquainted
not harmed in any way
with the unsullied sacred texts, ‘Following
the king’s command, engage yourselves
giving up something one wants
in tasks connected with the sacrifice.
a block used in building
Quickly bring several thousand bricks.
For the kings, construct many structures
that possess all the qualities. You must

suggesting future success
build hundreds of auspicious residences
for the brahmanas. They must be
to have a supply of
properly stocked with many kinds of food and
drink. For the residents of the city and the
a rural area
countryside, there must be many beautiful
the place where one lives different from each other
abodes that are stocked with diverse kinds
of food and all the objects of desire. Food
must be given properly and with honour,
with a lack of concern
not indifferently. All the varnas must be
to honor God
worshipped, respected well and given this.
action showing lack of respect
Nothing must be offered with disrespect,
an attitude or opinion
or with sentiments of desire and anger.
a person skilled in crafts in an eager manner
Men and artisans who are eagerly engaged
giving up something one wants
in tasks connected with the sacrifice must
for a specific purpose
be specially worshipped, in the due order.
to show a lack of respect for
If no one is disrespected, then they will
perform their tasks properly. All of you act

a feeling of liking someone
in this way, pleasantly and with affection.’
to order someone to come
Vasishtha summoned all of them and told
them this and they promised that they
would all act in this way, with nothing
being ignored.

Vasishtha summoned Sumantra and
spoke these words. ‘Invite all the kings
on earth who are devoted to dharma and
thousands of brahmanas, kshatriyas,
a religious term
vaishyas and shudras. Respectfully summon
men from all the countries and the
one who has power and control
brave Janaka, lord of Mithila, for whom
determination in facing danger
truth is his valour. He is devoted to all the
highly valued and important
sacred texts and devoted to the Vedas.
to a great extent having good luck
Honour that immensely fortunate one
well and bring him here yourself. It is
a union between groups
because I know about the earlier alliance

that I am mentioning him first.[146] Then there is the gentle king of Kashi, always pleasant in speech. His conduct is like that of a god. Bring him yourself. The aged king of Kekaya is extremely devoted to dharma. He is the father-in-law of this lion among kings. Bring him, together with his son. The illustrious and immensely fortunate Romapada, lord of Anga, is a friend to this lion among kings. Honour him well and bring him here. Bring all the kings from the east, Sindhu, Souvira and the kings from the southern regions. Bring all the other virtuous and pleasant kings on earth. Bring all of them swiftly, with their followers and relatives.' Hearing Vasishtha's words, Sumantra quickly

a large wild cat
admired for past achievements
to a great extent
having good luck
one who has power and control
morally good
moving very fast
one who is guided by another

to give an order
instructed men to act in accordance with
suggesting future success
the king's auspicious words. Following
very wise
the sage's instructions, Sumantra, with
to leave a place
dharma in his soul, himself departed
quickly to invite the kings.

Everyone came and informed the
able to easily learn or understand
intelligent Vasishtha that the designated tasks
had been completed. All of them told him
giving up something one wants
that the objects needed for the sacrifice
in the first position
had been brought. Delighted, the foremost
among brahmanas again told all of them,
a thing said to cause laughter
'Even in jest, nothing should be given
action showing lack of respect
with any mark of disrespect. There is no
doubt that if something is given without
one who allows one to have
respect, the giver is destroyed.' After some
days and nights, the kings started to
a cut and shined stone
arrive. They brought many kinds of gems

having great happiness
for King Dasharatha. Extremely joyful,
a kind of wild animal
Vasishtha told the king, 'O tiger among
men! Following your command, the kings
have arrived. As each one deserved, I have
honoured those best among kings. O king!
Disciplining themselves, the men have
giving up something one wants
made arrangements for the sacrifice. So
that the sacrifice can be performed, you
of giving up something
should now go to the sacrificial ground. In
to have a supply of
every direction, it has been stocked with
all the objects of desire.' Following the
words of Vasishtha and Rishyashringa, on
suggesting future success one who has power and control
an auspicious day and nakshatra, the lord
of the earth left. With Vasishtha leading
the way and placing Rishyashringa at the
the most important part
forefront, the supreme among brahmanas
started the process for the sacrifice.

Chapter 1(13)

After an entire year was over, the horse returned. The king's sacrifice started on the northern bank of the Sarayu. Placing Rishyashringa at the forefront, the bulls among brahmanas started the rites for the great horse sacrifice of the extremely great-souled king. Learned in the Vedas, the officiating priests performed the required rites. In due order, they followed the ordinances and policies of the sacred texts. The brahmanas followed the sacred texts in observing the *pravargya* and *upasad* rites.[147] In accordance with the sacred texts, they performed all the other tasks. Delighted, all the bulls among the sages worshipped and, following the rites, performed all the rituals that have to be performed in the morning. In no way was there any deviation in any of these. The brahmana[148] checked that everything was properly performed. No one who was exhausted or hungry could be seen there. There was no ignorant brahmana present, nor one without hundreds of followers. The brahmanas incessantly ate. The ascetics ate. The mendicants ate. The aged, the diseased, women and children incessantly ate and were still not satisfied. Many urgings of 'give', 'give food and different kinds of garments' were heard there. Many heaps of food could be seen, as large as mountains and every day, they were cooked in the proper way. The brahmanas praised the tasty food that had been prepared in the proper way. 'I am content. We are fortunate.' These are the words Raghava[149] heard. Ornamented men served the brahmanas. They were aided by others wearing polished and bejewelled earrings. In gaps between the rituals, the brahmanas indulged in many kinds of debates. Wishing to defeat each other, those patient and extremely eloquent ones spoke to each other. From one day to another day, those accomplished brahmanas performed all the rites, urged on by the sacred texts. There was no one there who did not know the six Vedangas. There was no one without vows, or without learning. As an assistant priest, the king had no brahmana who was not skilled.

When the time came to erect the sacrificial posts, there were six each made out of *bilva, khadira* and *parnina*. There was one constructed from *shleshmataka* and two from *devadaru*, these two being laid out like two outstretched arms.[150] All of these were erected by those who were learned about the sacred texts and about sacrifices. To bring beauty to the sacrifice, these were ornamented and embellished in gold. In accordance with the ordinances, all of these were firmly laid out by accomplished artisans. Each possessed eight smooth sides. They were covered with garments and decorated with flowers and fragrances. They were radiant, like the *saptarshi*s in heaven.[151] Bricks were properly measured and laid out and brahmanas knowledgeable about *shulba* rites readied the place for the fire.[152] Eighteen bricks were laid out on three sides[153] and it looked like Garuda[154] with golden feathers. As instructed by the sacred texts, animals, serpents, birds, horses and aquatic creatures were tethered to sacrificial stakes, as offerings to the gods. Following the sacred texts, the officiating priests sacrificed these. Three hundred animals were tethered to sacrificial stakes, including

King Dasharatha's supreme horse. In great joy, Kousalya worshipped the horse and used three swords to kill it.[155] With a peaceful mind and wishing to obtain dharma, Kousalya then spent a single night with that horse. The *hotri*s, *adhvaryus* and *udgatris*[156] united the *mahishi, parivritti* and *vavata* with the horse.[157] The extremely controlled officiating priests, controlled in their senses, extracted the horse's entrails, and following the sacred texts, offered this as oblation into the fire. At the appropriate time, following the rituals and desiring to cleanse himself of sins, the lord of men inhaled the fragrance of the smoke from the entrails. Sixteen brahmanas who were officiating priests observed the rituals and offered all the limbs of the horse into the fire. In other sacrifices, oblations are offered using the branch of a *plaksha* tree.[158] However, in the case of a horse sacrifice, the sacrifice is conducted with a single reed. According to the *Kalpa Sutra*s and the *Brahmana* texts,[159] the horse sacrifice numbers three days. The first day after that has been thought of as *chatushtoma*, the second has been counted as *uktha* and the third is known as *atiratra*.[160] Thereafter, other great sacrifices like *jyotishtoma, ayushtoma,* atiratra*, abhijit, vishvajit* and *aptoryama* were performed. The king, the extender of his own lineage, gave away the eastern direction to the hotri, the western direction to the adhvaryu, the southern direction to the brahmana and the northern direction to the udgatri as *dakshina*.[161] In ancient times, Svayambhu had performed a great horse sacrifice. Having properly completed the sacrifice, the king, bull among men and extender of sacrifices, donated the earth to the officiating priests. With the king cleansed of all his sins, all the officiating priests told him, 'You alone are capable of protecting the entire earth. We have nothing to do with the earth. We are incapable of ruling it. O lord of the earth! We are always engaged in studying. Instead, give us something that has an equivalent value.' The king gave them one million cows, ten crore gold coins and

a large number combined
forty crore silver coins. Collectively, all the
perform duties at a ceremony large amounts of money
officiating priests gave those riches to the
a person who is very wise able to easily learn or understand
sage Rishyashringa and the intelligent
highest in degree or quality
Vasishtha. Each of those supreme among
brahmanas received his proper share. All
of them were supremely delighted and
said that they were satisfied. Having
giving up something one wants
performed that supreme sacrifice, which
to communicate
destroyed sins and conveyed one to
the place where God lives
heaven, the king was delighted. It was a
sacrifice that was extremely difficult for
kings to perform. King Dasharatha then
told Rishyashringa, ‘O one who is excellent
a serious promise
in his vows! You should act so that my
people from one's family
lineage is extended.’ The supreme among
brahmanas told the king that it would

indeed be that way. ‘O king! You will have

people from one's family

four sons who will extend your lineage.’

Chapter 1(14)

The intelligent one[162] reflected for some time on what he should say. Having regained his senses, the one who knew about the Vedas told the king, 'So that you can have sons and daughters, I will perform a sacrifice.[163] I will observe the ordinances and *mantras* decreed by *Atharvashirasa*[164] and they will be successful.' He then performed the sacrifice that generates sons and daughters. Chanting mantras and following the indicated rites, the energetic one offered oblations into the fire. As is appropriate, the gods, the gandharvas, the siddhas[165] and the supreme rishis assembled there to receive their shares.

In the proper way, the gods who had gathered in that assembly spoke these great words to Brahma, the creator of the worlds. 'O illustrious one! Through your favours, the rakshasa named Ravana is using his valour to obstruct us in every possible way. We are incapable of subjugating him. O illustrious one! In ancient times, because of your affection, you granted him a boon. Since then, we have had to respect him in every way and have had to tolerate him. The evil-minded one shows his enmity against all those who rise up and oppresses the three worlds. As he wills, he torments Shakra, the king of the gods. He is invincible and confused because of the boon he has received. He acts against the rishis, the *yakshas*,[166] the gandharvas, the asuras and the brahmanas. The sun god cannot torment him. The wind god cannot blow against his flanks. On seeing him, the god of the ocean, with his turbulent waves, cannot make him tremble. There is great fear from that rakshasa, who is terrible to look at. O illustrious one! You should think of a means to bring about this death.' He[167] was thus addressed by all the gods. He thought for a while and said, 'The means of countering that evil-souled one and slaying him has been decided. He had asked that gandharvas, yakshas, gods, *danavas*[168] and

an act of murder
rakshasas should be incapable of slaying
him and I had agreed to his desire. Because
action showing lack of respect
of his disrespect towards them, the rakshasa had not mentioned humans.

Therefore, a man will bring about his
death. His death cannot occur in any other
pleasing
way.' On hearing the agreeable words
Brahma spoke, all the gods and maharshis
were delighted. At that time, the immensely
to a great extent
radiant Vishnu arrived there. He
approached Brahma, who was still
to relax in quiet thoughts to bend to greet or show respect
meditating. All the gods bowed down
before him and said, 'O Vishnu! For the
the benefit of one
sake of the welfare of the worlds, we wish
to mention one who has power and control
to invoke you. The lord King Dasharatha is
the king of Ayodhya. He knows about
dharma and is talked about. His energy is

like that of a maharshi. His three wives are virtuous, prosperous and famous.[169] O Vishnu! Divide yourself into four parts and become their sons. You will be born as men. The gods find him to be invincible. He is a like a growing thorn that the worlds face. Defeat Ravana in a battle. The rakshasa Ravana is stupid. However, because his valour has been ignited, he obstructs gods, the gandharvas, the siddhas and the supreme rishis. The terrible Ravana is fierce in his energy. His enmity and intolerance towards the lord of the gods has increased. He is like a thorn to the virtuous ascetics and makes them scream.[170] Save the ascetics from that great fear.’

Chapter 1(15)

Narayana Vishnu was thus engaged by the supreme gods, though he knew all this. He spoke these gentle words to the gods. 'O gods! What is the means to bring about the death of the lord of the rakshasas? How will I slay the one who is a like a thorn to the rishis?' Thus addressed, all the gods replied to the undecaying Vishnu. 'Assume a human form and slay Ravana in a battle. O destroyer of enemies! Over a long period of time, he has tormented himself through fierce austerities. Brahma, the creator of the worlds and

to honor God
worshipped by the worlds, was satisfied
a name for God something helpful
at this. Content, the lord granted a boon to
that rakshasa. With the exception of humans,
he will not face fear from any other
action showing lack of respect
creature. Because of disrespect, in those
ancient times, he ignored humans at the
a very hot day
time of the boon. O scorcher of enemies!
obvious
Therefore, it is evident that his death
can only come about through men.' The
feeling concern for others
compassionate Vishnu heard the words
spoken by the gods. The idea of choosing
to be liked by someone
King Dasharatha as his father appealed
to him. The king was without a son and
to a great extent
at that time, the immensely radiant destroyer
one that ruins something
of enemies was performing a sacrifice
giving up something one wants
with a desire to obtain sons.

to show clearly
A great being manifested himself from
of giving up something — to a great extent
the sacrificial fire. He was immensely
without limit
valorous and immensely strong, infinitely
having an attractive quality — to put on attractive clothes
radiant. He was dark and attired in red
piece of clothing
garments. His face was red and his voice
to make a series of sounds
was like the rumbling of a drum. His eyes
a type of brown color
were tawny. However, his body, with an
hair on a man's cheeks
excellent beard and hair, was pleasant. He
suggesting future success
possessed all the auspicious signs and he
to make more attractive — relating to heaven
was adorned with celestial ornaments. He
was as tall as the peak of a mountain and
determination in facing danger — a kind of wild animal
his valour was like that of a proud tiger.
to shine brightly
His form was like that of the sun, blazing
the hot glowing gas of a fire
like the flames of a fire. He held a vessel
being made liquid by heat — a cover or top
made of molten gold, covered with a lid
to see and identify — pleasing
made out of silver. It looked as agreeable
very much loved
as a beloved wife and was full of celes-

tial *payasam*.[171] He held it himself in his extended hands and it seemed to be like some maya. On seeing King Dasharatha, he spoke these words. ‘O king! Know me to be a being who has been sent here by Prajapati.’ The king joined his hands in salutation and addressed the supreme one. ‘O illustrious one! Welcome. What can I do for you?’ The being sent by Prajapati again spoke these words. ‘O king! You have worshipped the gods and have now obtained this. O tiger among men! This payasam has been made by the gods and gives rise to progeny. It is blessed and increases good health. Accept it. Give it to your deserving wives and make them eat it. O king! Through them, you will obtain the sons

giving up something one wants
you performed the sacrifice for.’ The king
to bend to greet or show respect
was delighted. He bowed his head down
and accepted the golden vessel given by
the gods, filled with food that the gods
to honor God
ate. He worshipped that extraordinary
pleasing to look
being, so agreeable to behold. He was filled
with great delight and circumambulated
to get a thing by effort
him. Dasharatha obtained the payasam,
prepared by the gods. He was overcome by
great delight, like a poor person who has
large amounts of money to succeed in doing
obtained riches. Having accomplished his
bright and shining
task, the supremely radiant being, extraordinary
immediately to disappear
in form, instantly vanished.

The inner quarters seemed to be bathed
a visible line of light
in rays of delight, like the pleasant autumn
to completely cover
sky when it is enveloped by the moon’s
a line of light from a source
beams. He entered the inner quarters and

told Kousalya, ‘For the sake of obtaining a son, accept this payasam. The king gave half of the payasam to Kousalya. The king gave half of what remained to Sumitra. For the sake of obtaining a son, he gave half of what remained to Kaikeyee. Having thought about it, the lord of the earth again gave what remained of the payasam, which was like *amrita*,[172] to Sumitra.[173] In this way, the king gave separate shares of the payasam to his wives. The supreme wives of the king obtained the payasam and all of them thought this was a great honour. Their hearts were full of joy.

Chapter 1(16)

After Vishnu had become the son of the great-souled king, the illustrious Svayambhu[174] spoke these words to all the gods. 'The valiant Vishnu is devoted to the truth and all of you are his well-wishers. Assume forms that you desire and create powerful aides for him. Let these be accomplished in maya and bravery, with a speed that is like that of the wind. Let them know about policy and possess intelligence. Let them be like Vishnu in valour. Let them be indestructible and let them know about all the means. Let their bodies be divine. Let them know about all weapons, like those who subsist on amrita. Let them be born from the bodies of the best among *apsaras* and gandharva women.[175] Let them be born through yaksha*, pannaga, riksha* and *vidyadhara* maidens.[176] Let them be born from the limbs and bodies of *kinnara* and *vanara* ladies.[177] Create sons who are your equals in valour. Create them in the form of apes.' Thus addressed by the illustrious one, they agreed to adhere to his instructions. They gave birth to sons who were like apes in form. The great-souled rishis, the siddhas, the vidyadharas, the serpents and *charanas*[178] created brave sons who roamed around in the forest. They created many thousand, who would rise up to slay Dashagriva.[179] They were brave and valiant, immeasurable in strength. They could assume any form at will. Those immensely strong ones possessed bodies that were like elephants and mountains. They swiftly took birth as rikshas, vanaras and *gopuchchhas*.[180] Each god had a different kind of form, attire and valour and the sons who were separately born mirrored these from the father. Some born from golangula women were superior in valour. There were others born to riksha, vanara and kinnara women. All of them fought with rocks. All of them used trees as weapons. All of them fought with nails and teeth. All of them were knowledgeable

about all kinds of weapons. They were
to remove with force
capable of dislodging the greatest of
to remove completely
mountains. They could shatter and uproot
large trees. With their speed, they were
to disturb or excite one who has power and control
capable of agitating the ocean, the lord of
the rivers. They were capable of shattering
an act that shows strength
the ground with their feats. They could
leap over the great ocean. They were capable
to take quickly
of seizing the clouds in the sky. They
could capture crazy elephants when these
to go to without a purpose
roamed around in the forest. With the
a loud low sound
sound of their roars, they could make birds
a type of animal
fall down. Such were the apes that were
born and they could assume any form at
will. The number of such great-souled
a Native American soldier
ones was in millions. Brave ones were born
a group of soldiers
as leaders of troops of apes. There were

to leave a place
thousands who departed, to dwell on the
slopes of Mount Rikshavat. There were
to live in a particular place
many others who resided in other moun-
a small group of trees
tains and groves. Sugriva was the son of
Surya and Vali was the son of Shakra. All
a type of animal
the lords among apes served these two
brothers. Their bodies were like large
masses of clouds. The leaders among the
a group of animals to a great extent
herds of vanaras were immensely strong.
They arrived on earth, assuming terrible
to gather
forms. They assembled so as to help Rama.

Chapter 1(17)

When the great-souled one's horse sacrifice was over, the gods accepted their respective shares and returned to wherever they had come from. With the consecration and rituals over, the king entered the city with his servants, soldiers and mounts, and accompanied by his wives. The king honoured the other kings, in accordance with what they deserved. Bowing down before that bull among sages,[181] they joyfully returned to their own countries. When the kings had departed, placing the supreme brahmanas

giving up something one wants
belonging to each person
a commitment to a purpose
to bend to greet or show respect
a male animal
in a happy manner
to leave a place
highest in degree or quality

at the forefront, the prosperous King Dasharatha again entered his own city. Honoured well, Rishyashringa left, with Shanta. Having taken his leave, the intelligent king[182] also left with his followers.

the most important part
able to easily learn or understand
one who is guided by another

Born as a portion of Vishnu, Kousalya gave birth to the immensely fortunate Rama, the extender of the Ikshvaku lineage and one who possessed all the divine signs.[183] With the infinitely energetic son, Kousalya was radiant. She was like Aditi, after having given birth to the supreme god, the one with the *vajra* in his hands.[184] Kaikeyee gave birth to Bharata, for whom truth was his valour. He was like a fourth portion of Vishnu himself and possessed all the qualities. Sumitra gave birth to

to a great extent
people from one's family
relating to God
without limit
having an attractive quality
highest in degree or quality
determination in facing danger

the sons Lakshmana and Shatrughna.
feeling no fear
All of them were brave and skilled in all
the weapons. They were born as Vishnu's
portions. The king's four great-souled sons
not together
were born separately. They possessed all
very bright and attractive
the qualities and were as resplendent as
Proshthapada.[185] When eleven days were
a formal act of an occasion
over, the ceremony for giving names was
undertaken. The eldest was the great-souled Rama. Kaikeyee's son was Bharata.
Sumitra's sons were Lakshmana and Shatrughna. Extremely delighted, Vasishtha
gave them their names. He also performed
a religious act
the rites connected with birth and all
a main Christian ceremony
the other sacraments. The eldest one,
Rama, was like a standard and brought
great pleasure to his father. He appeared

to all creatures as if he was the revered Svayambhu. All of them knew about the Vedas. All of them were brave and devoted to the welfare of creatures. All of them were learned and all of them possessed all the qualities. Among them, Rama, with truth as his valour, was immensely energetic. Since childhood, Lakshmana, the extender of prosperity, was extremely pleasant.[186] He was always devoted to his eldest brother, Rama, one who brought delight to the worlds. With body and soul, he always did what brought Rama pleasure. Lakshmana possessed prosperity. Though his body was different, his breath of life was like Rama's. Without him, Purushottama[187] was unable to go to sleep.

Without him, he[188] would not eat any delicious food that was brought to him. When Raghava[189] rode a horse and went out on a hunt, he[190] wielded a bow and protected him from the rear. Shatrughna, Lakshmana's younger brother, was thus attached to Bharata. He was always dearer than his[191] own life and remained devoted to him. Dasharatha loved these four extremely fortunate sons. He was extremely delighted with them, like the grandfather[192] with the gods. All of them possessed learning. All of them possessed all the qualities. They possessed humility and were renowned. They knew everything and were far-sighted.

very pleasant to taste

to have and use

having good luck

the state of not having pride

known and admired by many

With his priests and relatives, the great-souled King Dasharatha started to think about their marriages. In an assembly of his ministers, the great-souled one reflected on this. At that time, the immensely energetic and great sage, Vishvamitra, arrived there. He told the gatekeeper that he wished to meet the king. 'Quickly tell him that Koushika, Gadhi's son, has arrived.' Hearing this and frightened in their minds,[193] they were urged by these words and rushed towards the king's residence. They went to the king's abode and told the king who was descended from the Ikshvaku lineage that rishi Vishvamitra had arrived. Hearing these words, he was delighted. He controlled himself and, with his priests, headed for the place, like Vasava[194] towards Brahma. The ascetic, firm in his vows, was radiant. On seeing him, with a cheerful face, the king offered him arghya. Following the rituals instructed in the sacred texts, he accepted arghya from the king and asked about the king's welfare. When Vasishtha arrived, the immensely fortunate one asked about the welfare of that bull among sages and also that of the other rishis. Worshipped and cheerful in their minds, all of them entered the king's residence. Each sat down on the seat he deserved. The extremely generous king was delighted in his mind. He cheerfully worshipped the great sage, Vishvamitra,

leader of a religious ceremony
leading a strict simple life
having an attractive quality
showing happiness
to give an order
relating to religion
a government program to help poor
to a great extent
having good luck
a male animal
a person who is very wise
to honor God
the place where someone lives
showing care
in a happy manner
very wise

and said, 'Your arrival here is like the receipt of amrita, like rain in a place that is without water, like a barren wife giving birth and like getting back riches that have been destroyed. O great sage! I think that your arrival here signifies joy like that. Welcome. I am delighted. What can I do for you? What is your great desire? O brahmana! O one who follows dharma! You are a worthy recipient and it is good fortune that you have come here. Today, my birth has been rendered successful and it is as if I have indeed lived a successful life. You were earlier known as a rajarshi and blazed in radiance because of your austerities. You then became a brahmana rishi.[195] You should be worshipped by me in several

ways. O brahmana! Your arrival here is
relating to religion a name for God
supremely sacred and wonderful. O lord!
only or just
Merely by looking at you, it is as if I have
suggesting future success
visited an auspicious spot. Please tell me
what you desire and the reasons for your
the state of being real
coming here. If I can ensure the fruition of
your desires, I will be greatly blessed. O
Koushika! You are like a god to me. Unless I
do not deserve to be told, you should tell
me about the task that needs to be performed
to succeed in doing
and I will accomplish it completely.'
The supreme rishi heard these
words, which were pleasant to hear about
and brought happiness to the heart. They
to say the state of not having pride
were uttered with humility by someone
who possessed all the qualities and was

famous for his qualities. He was greatly delighted.

Chapter 1(18)

On hearing the wonderful words of that lion among kings, expounded in detail, the immensely energetic Vishvamitra's body hair stood up and he said, 'O tiger among kings! It is befitting that you, and no one else on earth, should speak these words. You have been born in a great lineage and have been instructed by Vasishtha. I will tell you what is in my heart and you can decide on your course of action accordingly. O tiger among kings! You are true to your pledges. Act in accordance with that. O bull among men! To become successful, I

an act done in the same way
am now engaged in some rituals. Two
a barrier
rakshasas are causing obstacles along that
path and they can assume any form at will.
a serious promise
I am nearing the completion of my vows.
However, those two rakshasas, Maricha
having courage
and Subahu, are valiant and well trained.
a large amount of something
They shower down torrents of flesh and
of giving up something
blood on the sacrificial altar. With the
first appearance a barrier
advent of this obstruction, the completion
not certain
of the rituals is uncertain. Though I had
to use
exerted myself, I have lost all interest and
have left that place. O king! My intelligence
to cause feelings of delight to be killed
should not be excited and fall prey to
anger. When one is practising rituals of
that kind, one should not come under the
a kind of wild animal
influence of rage. O tiger among kings!
Rama is your own son and truth is his

valour. He is brave and the eldest. The sidelocks of his hair are like a crow’s wings.[196] Give him to me. He will be protected by me and is also celestial in his own energy. He is capable of countering the rakshasas and destroying them. There is no doubt that I will also confer many kinds of objects on him and they will be beneficial. Through those, he will obtain fame in the three worlds. Those two are incapable of standing before Rama in any way. No man other than Raghava[197] is capable of killing them. Intoxicated by their valour, those two wicked ones have been bound by the noose of destiny. O tiger among kings! They are incapable of withstanding the great-souled Rama. O king! Just because he is your son, you should not display excessive affection. I am assuring you. Know that those two rakshasas are as good as slain. I know the great-souled Rama. Truth is his valour. The immensely energetic Vasishtha knows this and so do all the ascetics who are stationed here. O Indra among kings! If you desire to obtain dharma and constant and supreme fame on earth, you should give Rama to me. O Kakutstha![198] If your ministers grant you permission and so do the others, with Vasishtha at the forefront, grant him to me and let go of Rama. Without any attachment towards him, you should grant me your desired son, the lotus-eyed Rama. The sacrifice will only last for ten nights. O

to mark show or represent (something)
Raghava! Act so that the designated time
giving up something one wants
for my sacrifice is not in vain. You should
not needed or necessary
not have any unnecessary sorrow in your
a lucky state
mind. Act so that there is good fortune.'

The one with dharma in his soul spoke
these words, which were full of dharma.
to a great extent
Then the great sage, the immensely energetic
having or showing a lot of energy
Vishvamitra, stopped speaking. The
one who has power and control
lord of men heard these words and they
to suddenly break into pieces
shattered his heart and mind. He was
upset
distressed in his mind and, suffering from
to remove with force
great fear, was dislodged from his throne.

Chapter 1(19)

Hearing the words spoken by Vishvamitra, for some time, the tiger among kings lost his senses. Having regained his senses, he said, ‘My lotus-eyed Rama is still less than sixteen years of age.[199] I do not see him as being capable of fighting against the rakshasas. Here is an entire *akshouhini* and I am its lord and commander.[200] Surrounded by them, I will go there and fight against those who roam around in the night.[201] These servants are brave and valiant and accomplished in the use of weapons. They are capable of fighting against large numbers of rakshasas. You should not take Rama. In the forefront of the battle, I will protect you with a bow in my hand. As long as I have life, I will fight against those who roam around in the night. Thus protected well, you will face no obstructions in the completion of your vows. I will go there. You should not take Rama. He is a child. He has not completed his education. He does not know about strengths and weaknesses.[202] He does not possess the strength of weapons. Nor is he accomplished in fighting. There is no doubt that the rakshasas will resort to deceitful methods of fighting and he cannot counter that. O brahmana! O tiger among sages! Separated from Rama, I am not interested in remaining alive, not even for an instant (a very short time period). You should not take Rama. O brahmana! O one who is excellent in his vows (a serious promise)! However, if you do wish to take Raghava, take me with him, with the four kinds of forces.[203] O Koushika! Sixty thousand years have passed since my birth. He has been born after a lot of misery (extreme suffering). You should not take Rama. I am extremely affectionate (showing love) towards my four sons. According to dharma, the eldest is the most important. You should not take Rama. What valour (determination in facing danger) do those rakshasas possess? Whose sons are they? O bull among sages (a person who is very wise)! What is their size and who protects them? How will Rama be able to act against those rakshasas? O brahmana! They will fight in deceitful ways and I alone possess the strength to counter them. O illustrious one! Instruct me everything, about how I can fight against them in the battle. Those rakshasas are full of valour and base themselves on evil sentiments.’

Hearing his words, Vishvamitra replied, ‘There is a rakshasa named Ravana, born in Poulastya’s lineage. Thanks to a boon obtained from Brahma, he oppresses and obstructs the three worlds. He is immensely strong and immensely valorous. He is surrounded by a large number of rakshasas. It has been heard that the immensely valorous Ravana, lord of the rakshasas, is the brother of Vaishravana[204] himself and the son of the sage

Vishravasa. The immensely strong one does not cause obstructions to sacrifices himself. He urges two immensely strong rakshasas named Maricha and Subahu and they cause obstructions to sacrifices.'

The king was thus addressed by the sage and told the sage, 'In an encounter, I am myself incapable of standing before that evil-souled one. O one who knows about dharma! You should show your favours towards me and towards my young son.[205] We are limited in fortune. You are our god and our preceptor. The gods, danavas, gandharvas, yakshas and pannagas are incapable of standing before Ravana in an encounter. What can humans do? In an encounter, that brave rakshasa sucks away the valour of his adversaries. O best among sages! I am incapable of fighting against him and his army, even with my soldiers and even if I am with my sons. My son is said to be an equal of the immortals. But he does not know about fighting. O brahmana! My son is but a child. Grant him to me. In addition, those two are the descendants of Sunda and Upasunda[206] and are like Death in a battle. They may obstruct sacrifices, but I will not give you my son. Maricha and Subahu are full of valour and are extremely well trained. In an extremely terrible battle, I will fight against one or the other of those two.’

Chapter 1(20)

Koushika heard what he had said, his
a feeling of liking someone
words were full of affection. Filled with
anger, he answered the king in these
words. 'You have been born in Raghava's
people from one's family
lineage and will bring destruction to the
to promise in a formal way
line. Having pledged earlier, you now wish
to do something different
to deviate from your promise. O king!
used as a polite way to speak
Pardon me. I will go to wherever I came
from. O Kakutstha! Having taken a false
a serious promise or agreement
pledge, may you be happy with your
able to easily learn or understand
relatives.' The intelligent Vishvamitra was
a strong feeling of anger
thus filled with rage and the entire earth
to shake slightly due to force   to cause to be very scared
trembled. The gods were terrified. The

great and patient rishi, Vasishtha, excellent in his vows, discerned that the form of the entire universe was scared. He addressed the king in these words. 'You have been born in the Ikshvaku lineage and are like another Dharma[207] yourself. You possess fortitude and are excellent in your vows, and prosperous. You should not abandon dharma. Raghava[208] is famous in the three worlds as one who has dharma in his soul. Follow your own dharma and do not resort to adharma. O Raghava! If a person has taken a pledge and then transgresses it, he destroys the fruits of all the sacrifices he has performed earlier. Therefore, let Rama go. Whether he is accomplished in the use of weapons or unaccomplished in the use of weapons, the rakshasas cannot harm him. He will be protected by Kushika's son, like amrita by the fire.[209] He[210] is supreme among valiant ones and is the personified form of Dharma. In intelligence and strength of austerities, there is no one in this world who is superior to him. He is the only one in the three worlds of mobile and immobile objects who knows about all the weapons. There is no other man who knows about these, or for that matter, gods, rishis, asuras, rakshasas, gandharvas, the best among yakshas, kinnaras and the giant serpents. Krishashva's sons were supremely devoted to dharma and while he ruled his kingdom, in ancient times, he

gave all these weapons to Koushika.[211]
Krishashva's sons were the sons of Praja-
pati's[212] daughters. They[213] were not
to a great extent
similar in form. They were immensely
very bright and attractive
valorous, resplendent and brought victory.
The slender-waisted Jaya and Suprabha
were Daksha's daughters. They generated
highest in degree or quality
hundreds of thousands of supremely
having an attractive quality
radiant weapons. In ancient times, Jaya
gave birth to five hundred supreme sons.
They were capable of adopting many
to kill
different forms and were designed to slay
the soldiers of the asuras.[214] Then again,
Suprabha gave birth to another five hun-
dred sons. They were strong, impossible to
impossible to defeat
withstand and invincible, designed to
destroy.[215] Kushika's son knows about

these weapons. He knows about dharma
and is capable of also creating many other
weapons that have not been known earlier.
to a great extent
Vishvamitra is immensely energetic and a
leading a strict simple life determination in facing danger
great ascetic. Such is his valour. O king!
to have in one's mind for long
You should not harbour any doubts about
Rama going.’

Chapter 1(21)

When he was thus addressed by
showing happiness
Vasishtha, with a cheerful face, King
to order someone to come
Dasharatha summoned his sons, Rama
and Lakshmana. Their mothers, their
father, Dasharatha, and Vasishtha and
leader of a religious ceremony
the other priests pronounced benedictions
a prayer for God's blessing a repeated word or phrase
and chanted auspicious mantras.
Extremely delighted in his mind, King
to breathe in a pleasant smell
Dasharatha inhaled the fragrances of the
very much loved
heads of his beloved sons and handed
having a pleasant smell
them over to Kushika's son. A fragrant
a gentle wind
breeze, pleasant to the touch, began to
blow, when it was seen that the lotus-

eyed Rama approached Vishvamitra. The
sound made by steady beats
drums of the gods were sounded and a
great shower of flowers rained down.
to leave a place
Those great-souled ones departed to
a type of sea creature a musical instrument
the sounds of conch shells and drums.
Vishvamitra was at the front and the
admired for past achievements
immensely illustrious Rama, with sidelocks
a black bird to have and use
like a crow's wing and wielding a bow,
followed him. He was followed by Sumitra's
a case for carrying arrows
son. With quivers and bows in their hands,
to make something clear
they illuminated the ten directions. They
were with the great-souled Vishvamitra,
to look or be like a large snake
thus resembling a three-headed serpent.
It was as if the two Ashvins followed the
grandfather,[216] protecting him.

After having travelled for half a yojana, they reached the southern banks of the

Sarayu and Vishvamitra addressed Rama in these sweet words. ‘O son! Accept some water and do not allow any more time to pass. With the respective set of mantras, accept Bala and Atibala.[217] As a result of these, there will be no exhaustion, no fever and no destruction of form. Even if you are asleep or distracted, the *nairrita*s[218] will not be able to assail you. There will be no one on earth who will be your equal in valour or in the strength of your arms. O Rama! There will be no one in the three worlds who will be your equal. O unblemished one! In this world, there will be no one who will be your equal in fortune, generosity, wisdom, intelligence, determination and ability to respond. The mothers of Bala and Atibala are the sources of all learning and having obtained these two kinds of knowledge, there will be no one who will be your equal. O Rama! O best among men! You will not suffer from hunger and thirst. O Raghava! Along the way, study Bala and Atibala. Having studied these two kinds of knowledge, one obtains unsurpassed fame on earth. These two kinds of knowledge are full of energy and were generated from the grandfather's daughters.[219] O Kakutstha! Because you are full of dharma, you are worthy of receiving these. There is no doubt that you will also reap all the objects of desire that have many qualities, the treasure that is only the outcome of many

to get a thing by effort
greater than anyone else
to get as a result of action
something that is very special

kinds of austerities.' At this, with a cheerful face, Rama touched water and purified himself. He then accepted the knowledge from the maharshi with the cleansed soul. Suffused with that knowledge, Rama became radiant in his great valour. Kushika's son, who was like a preceptor, was ready to engage them in various tasks. In great happiness, the three of them spent the night on the banks of the Sarayu.

a simple and plain thing
showing happiness
to make pure
to wash
to spread over or fill
having an attractive quality
determination in facing danger
a teacher

Chapter 1(22)

When night was over, Vishvamitra
addressed Kakutstha, who was lying down
flat green part of a plant
on a bed of leaves. ‘O excellent son of
a kind of wild animal
Kousalya! O Rama! It is dawn. O tiger
a religious act
among men! Arise and perform rites for
male member of a royal family
the gods.’ The two princes heard the words
giving more than required
of the extremely generous rishi. They
the act of washing oneself
bathed and performed ablutions in the
feeling no fear
water. Those two brave ones chanted
a repeated word or phrase
supreme mantras. Having performed their
ablutions, those two extremely valorous
in a happy manner
ones cheerfully bowed down before
a simple and plain thing
Vishvamitra, store of austerities, and made

arrangements for departure. Those two extremely valorous ones departed and saw the sacred confluence of the Sarayu with the divine river that has three flows.[220] The sacred hermitages of fierce and energetic rishis were there, those who had tormented themselves through supreme austerities for many thousand years. On seeing that sacred hermitage,[221] the two descendants of Raghava were greatly delighted. They spoke these words to the great-souled Vishvamitra. 'Whose sacred hermitage is this and which man resides here? O illustrious one! We are overcome by great curiosity and wish to know this.' On hearing their words, the bull among sages laughed. He said, 'O Rama! I will tell

a place where one lives alone
you whom this hermitage belonged to
earlier. Listen. Kandarpa[222] used to have a
body earlier. The learned ones also speak of
him as Kama. Sthanu[223] was controlled in
an act done in the same way   a simple and plain thing
his rituals and performed austerities here.
one who has power and control
Having married, the lord of the gods left,
accompanied by large numbers of Maruts.
At that time, the great-souled one was
to cause pain to
afflicted by the one with evil intelligence[224]
to make
and uttered the sound of *humkara*.[225]
someone related to one in the past   people from one's family
O descendant of the Raghu lineage!
a leg or arm
All the limbs and body of that evil-minded
one were burnt down and destroyed by
Rudra's eyes. The great-souled one
to burn the surface of
scorched him and destroyed his body.
to happen in a violent way
Because of the great god's rage, Kama was
to cause to be in a condition
rendered without a body. O Raghava! That

is the reason he came to be known as Ananga.[226] The place where he released his handsome body came to be known as the land of Anga. His ancient hermitage came to be frequented by sages who were his disciples.[227] Since they were supremely devoted to dharma, there is no evil in this place. O Rama! O one who is auspicious to behold! We will spend the night here. Tomorrow, we will again proceed along this sacred river.' While they were conversing, the sages, who were far-sighted because of their austerities, realized that they were there. They were greatly delighted and arrived happily. They offered arghya and padya to the guest who was Kushika's son. After this, they also tended

to Rama and Lakshmana as guests. Having
in a happy manner
been honoured well, they cheerfully
to exist or be present
resided in Kamashrama[228] and delighted
themselves in all kinds of conversation.

Chapter 1(23)

to make small flashes of light
When the morning sparkled, the two
a very hot day
scorchers of enemies performed their
the act of washing oneself
ablutions. Placing Vishvamitra at the
the most important part
forefront, they arrived at the banks of
a person who is very wise
the river. All those great-souled sages,
a serious promise
rigid in their vows, also went there. They
prepared an excellent boat and spoke to
male member of a royal family
Vishvamitra. 'Placing the princes in the
to go up
front, ascend this boat without any delay,
so that you can proceed along your path
one that creates difficulty
without any hindrances.' Honouring those
rishis, Vishvamitra agreed. Taking those
two with him, he went to the river that

was heading towards the ocean. When they were in the middle of the river, Rama asked the bull among sages, ‘What is this tumultuous sound that seems to be shattering the waters?’ Raghava’s words were full of curiosity. On hearing them, the one with dharma in his soul told him about the reason for the sound. ‘O Rama! O tiger among men! In Mount Kailasa, Brahma created a lake through the powers of his mind and that is the reason the lake is known as Manasa.[229] The sacred Sarayu originates from that lake, from the lake created by Brahma. Emerging from that lake, it flows past Ayodhya. That tumultuous sound results when it unites with Jahnavee,[230] from the friction caused by the two flows of water. O Rama! Control yourself and bow down.’ Those two were extremely devoted to dharma and bowed down. At that time, they approached the southern bank and dexterous in their valour, alighted.

to bend to greet or show respect
showing great skill

Those two supreme sons of the king saw a forest that was terrible in form. Having alighted, the descendant of the Ikshvaku lineage asked the bull among sages about this. ‘This forest is impenetrable and resounds with the sound of crickets. It is populated by ferocious predatory creatures and the noise of horrible birds can be heard. There are many kinds of predatory birds that shriek in fierce tones. It is populated by lions, tigers, wild boars and

highest in degree or quality
someone related to one in the past
people from one's family
a male animal
a person who is very wise
impossible to pass through
to be filled with sound
a small black insect
to live in
very violent
to make a loud cry
a kind of wild animal

a kind of tree
elephants. It is full of *dhava, ashva, karna,*
kakubha, bilva*, tinduka, patala* and *badari*
trees.[231] What a terrible forest this is!' The
to a great extent very wise
immensely energetic and great sage,
Vishvamitra, replied, 'O son! O Kakutstha!
Listen to the reason why this forest is so
highest in degree or quality
terrible. O supreme among men! Earlier,
the act of living in a place
this habitation used to be extremely
having success by making money
prosperous. Two countries created by the gods,
named Malada and Karusha, used to be
here.[232] In ancient times, the one with the
an action considered to be bad
one thousand eyes killed Vritra and the sin
to go through something
of having killed a brahmana penetrated
him.[233] The gods and the rishis, stores of
a simple and plain thing
austerities, therefore bathed Indra. When
they bathed him with pots of water, the
very dirty conditions
filth was released. The filth was released

on the ground, the muck (wet earth) was released on the ground.[234] When these were released from his body, the great Indra was delighted. Cleansed (to wash) of the filth (very dirty conditions) and muck, Indra became pure. Greatly delighted, the lord (one who has power and control) granted those two countries a supreme boon (something helpful). “Malada and Karusha have borne the filth that was released from my body. Therefore, these two countries will be prosperous (having success by making money) and will be famous in the world.” When the chastiser of Paka[235] spoke in this way, the gods praised him, on seeing that the intelligent (able to easily learn or understand) Shakra had honoured the countries in this way. O destroyer (one that ruins something) of enemies! For a long time, those two countries, Malada and Karusha, were happy and prosperous places, full of

seeds that are used as food
wealth and grain. After some time, a
female yaksha was born and she could
assume any form at will. She possessed the
strength of one thousand elephants. O
having good luck
fortunate one! Her name is Tataka and she
able to easily learn or understand
is the intelligent Sunda's wife. Her son is
the rakshasa Maricha, who is like Shakra in
determination in facing danger
his valour. O Raghava! The evil-acting
without being stopped
Tataka has incessantly destroyed these
two countries, Malada and Karusha. She
to block to live in a particular place
obstructs the path here and dwells half a
yojana away. Using the strength of your
to kill
arms, slay that evil-acting one. On my
instructions, remove this region of its
to remove completely
thorn. O Rama! Uproot this terrible female
to deal with successfully
yaksha who is so difficult to withstand, so
not able to do something
that she is incapable of destroying this

region in this way. I have told you everything about how this forest came to be terrible. The female yaksha does not refrain and still continues to destroy everything.'

to stop oneself from doing

Chapter 1(24)

Hearing the words of the immeasurable sage, the tiger among men replied in auspicious words. ‘O bull among sages! It has been heard that the yakshas are limited in valour. How can this weak one[236] bear the strength of a thousand elephants?’ Vishvamitra spoke these words. ‘Hear how she came to bear great strength. This weak one bears valour and strength because of a boon that was bestowed on her. Earlier, there was a great and valiant yaksha named Suketu. He was without offspring. Therefore, he followed auspicious conduct and tormented himself through great austerities. O Rama! Thus, the grandfather[237] was extremely pleased with that lord among yakshas and bestowed a gem of a daughter on him. Her name was Tataka. The grandfather also bestowed the strength of one thousand elephants on her. The immensely illustrious Brahma did not give that yaksha a son.[238] Having been born, she grew up and possessed beauty and youth. He[239] bestowed the illustrious one on Sunda, Jambha's son, as a wife. After some time, the female yaksha gave birth to a son. He was invincible and his name was Maricha. However, because of a curse, he became a rakshasa. O Rama! When Sunda was slain by Agastya, the supreme rishi, Tataka and her son wished to take revenge. He[240] cursed Maricha that he would become a rakshasa.[241] In great rage, Agastya also cursed Tataka. "You will give up this form and assume a terrible form. O great yaksha! You will become a maneater. You will become deformed, with a distorted visage." Thus cursed, Tataka became intolerant and senseless with anger. Agastya roamed around in this sacred region and she started to destroy it. O Raghava! This female yaksha is extremely terrible and wicked in conduct. She is evil in her valour. For the welfare of cattle and brahmanas, slay her. O descendant of the Raghu lineage! She is so enveloped in the curse

that in the three worlds, no man except
you is capable of standing up to her. O
being highest in rank
supreme among men! You should not be
to cause a shock chance of a thing to happen
revolted at the prospect of killing a
woman. O son of a king! This is what must
a government program to help poor
be done for the welfare of the four varnas.
lasting forever
This is eternal dharma for someone who
to give the responsibility
has been entrusted with the burden of a
a country ruled by a king to kill
kingdom. O Kakutstha! Slay the source of
adharma. There is no dharma in her. O
king! We have heard that, in ancient times,
Shakra destroyed Manthara, Virochana's
to cause extreme pain
daughter, when she desired to devastate
the earth. O Rama! Bhrigu's wife and
a serious promise
Kavya's[242] mother was firm in her vows.
However, when she desired to remove
treated to have a folded look
Indra from the worlds, Vishnu crushed

her. O prince! The great-souled ones have performed many such tasks. Those supreme beings have slain women who were devoted to adharma.’

male member of a royal family

being highest in rank

to kill

Chapter 1(25)

On hearing the sage’s words, the son of the supreme among men, lost all despondency. Raghava, firm in his vows, joined his hands in salutation and replied, ‘On my father’s instructions, to honour my father’s words and to follow Koushika’s words, I will dispel all doubt and undertake this task. In the midst of my superiors, my father, the great-souled Dasharatha, commanded me in Ayodhya and his command cannot be disregarded. I have heard my father’s words and the instructions of one who knows about the brah-

a person who is very wise
highest in degree or quality
feeling hopeless
a serious promise
a word used to begin a letter
to make a thing go away or end
the middle area or part
a person of higher rank
to ignore something
member of the highest social class

man.[243] Without a doubt, I will undertake the supreme task of killing Tataka. For the welfare of cattle and brahmanas, for the happiness of the country and to follow your immeasurable words, I will engage myself in this task.’ Having said this, the destroyer of enemies grasped the middle of his bow with his fist. He twanged his bow and filled the directions with this terrible sound. Tataka, the resident of the forest, was terrified at this sound. Tataka was confounded by this sound, but was also enraged. Senseless with rage, the *rakshasi*[244] determined where that sound had come from. Having heard the sound, she swiftly dashed towards the direction from where it had emerged. Raghava saw

very angry badly formed
that enraged one, malformed, distorted in
a person's face extremely large
visage and extremely gigantic in size. He
to look
spoke to Lakshmana. ‘Behold Lakshmana!
very violent
This female yaksha possesses a fierce and
terrible body. On seeing her, the hearts of
one who shows fear to suddenly break into pieces
cowards will be shattered. Behold her. She
impossible to defeat
is invincible and possesses the strength of
maya. I will now make her withdraw by
to cut off
severing her ears and the tip of her nose.
Since she is protected by her nature of
being a woman, I do not wish to kill her. It
is my view that one should only destroy
determination in facing danger
her valour and her speed.’ When Rama
done for no reason
said this, Tataka became senseless with
a strong feeling of anger to make a sound like an animal
rage. Raising her arms, she roared and
to go down
rushed towards Rama. She descended with
bright line or flash of light
great force and valour, like a bolt of thun-

der. However, he pierced (to go through with force) her body and she fell down, dead. Her form was terrible. On seeing that she had been slain (to kill), the lord of the gods uttered (to say) words of praise. The gods worshipped (to honor God) Kakutstha. Extremely delighted, the thousand-eyed Purandara[245] spoke these words. Extremely happy, all the gods also spoke to Vishvamitra. 'O sage (a person who is very wise)! O Koushika! O fortunate (having good luck) one! Indra, and all the large numbers of Maruts, are satisfied at this task. Display your affection (a feeling of liking someone) towards Raghava. The sons of Prajapati and Krishashva have truth for their valour (determination in facing danger). They possess the strength of austerities (a simple and plain thing). O brahmana! Offer them to Raghava. O brahmana! He is a worthy (good and deserving respect) recipient and is steadfast (very devoted to one) in following you. This is your task. This son of a king will perform a great task for the gods.' All the gods said this. After worshipping Vishvamitra, delighted, they returned to wherever they had come from. Evening had set in. The supreme among sages was happy and content at Tataka having been killed. He inhaled the fragrance of Rama's head and spoke these words. 'O Rama! O one with an auspicious face! We will spend the night here. Tomorrow, when it is morning, we will go to my hermitage.'

Chapter 1(26)

The immensely illustrious Vishvamitra spent the night there. He smiled at Raghava and spoke these sweet words. 'O fortunate one! O prince! O greatly illustrious one! I am satisfied with you. I am extremely delighted and will give you all the weapons. With these, you will be able to pacify, subjugate and defeat large numbers of gods, asuras, gandharvas, serpents and enemies. O fortunate one! I will bestow all those divine weapons on you. O Raghava! I will give you the extremely divine *dandachakra*.[246] O brave one! I will give you *dharmachakra* and *kalachakra*.[247] I will give you Vishnu's fierce chakra and Indra's chakra too. O best among men! I will give you the vajra weapon and Shiva's supreme trident. O Raghava! I will give you the *brahmashira* and *aishika* weapons. O mighty-armed one! I will give you Brahma's supreme weapon. O Kakutstha! I will give you both the Modaki and Shikhari clubs. O tiger among men! O son of a king! O Rama! I will give you the blazing weapons, Dharma's noose and Death's noose. I will give you the supreme weapon that is Varuna's net. O descendant of the Raghu lineage! I will give you two vajra weapons, one that dries up and one that wets. I will give you the Painaka weapon and the

Narayana weapon. I will give you Agni's beloved weapon, the one that is named Shikhara. O Raghava! I will give you Vayu's weapon, known as Prathama. I will give you the weapon Hayashira and the weapon Krouncha. O Kakutstha! I will give you two spears, Kapala and Kankana, and the terrible mace, Kankala. I will give you everything that the asuras wield. I will give you the great weapon of the vidyadharas, named Nandana. O mighty-armed one! O son of supreme among men! I will give you a jewel among swords. I will give the beloved weapon of the gandharvas, known by the name of Manava. O Raghava! I will give you Prasvapana, Prashamana, Soura, Darpana, Shoshana, Santapana and

very much loved

a weapon with a sharp tip

a heavy club with sharp points

to hold so one is ready to use

highest in degree or quality

fancy item made of rare stones

Vilapana.[248] I will give you Kandarpa's[249] beloved and invincible weapon, Madana. I will give you the weapon loved by the *pishacha*s,[250] named Mohana.[251] O tiger among men! O prince! O greatly illustrious one! Accept these. O tiger among men! O prince! O mighty-armed one! There are Tamasa, the immensely strong Soumana, Samvarta, the invincible Mousala, the weapon known as Satya, the supreme weapon that wields maya, the terrible weapon named Tejaprabha that saps away the energy of others, Soma's weapon Shishira, Tvashtra's weapon Sudamana, Bhaga's Daruna and Manu's Shiteshu. O Rama! O mighty-armed one! These are extremely strong and are capable of as-

moving very fast
suming any form at will. O prince! Swiftly
spreading throughout
accept these extremely pervasive ones.'
highest in degree or quality — to make pure
Then, the supreme among sages purified
himself and stood, facing the east. Extremely
delighted, he gave Rama those
a repeated word or phrase
supreme mantras.[252] The intelligent sage,
to say many times in a pattern
Vishvamitra, chanted the mantras and all
being deeply honored
those extremely revered weapons presented
themselves before Raghava. All of
a word used to begin a letter
them joined their hands in salutation and
in a happy manner
joyfully addressed Rama. 'O greatly
showing care
generous one! O Raghava! We are your
servants.' Kakutstha extended his hands
and accepted them. He urged them, 'May
you remain in my mind.' Rama was delighted
to honor God — to a great extent
and worshipped the immensely

having or showing a lot of energy

energetic and great sage, Vishvamitra. He got ready to leave.

Chapter 1(27)

Kakutstha purified himself. He accepted the weapons with a cheerful face. Ready to go, he spoke to Vishvamitra. ‘O illustrious ones! I have accepted weapons that are difficult for even the gods to withstand. O bull among sages! I also wish to know about how these weapons can be countered.’ Thus addressed by Kakutstha, the great sage, Vishvamitra, full of patience, excellent in his vows and pure, instructed him about countering and withdrawing. ‘O Raghava! O fortunate one! O Raghava! These radiant ones are known as Bhrishashva's[253] sons and can assume any form at will. You are a worthy recipient. Accept them—Satyavanta, Satyakirti, Dhrishta, Rabhasa, the one named Pratiharatara, Paranmukha, Avanmukha, Laksha, Alaksha, Vishama, Dridanabha, Sunabha, Dashaksha, Shatavaktra, Dashashirsha, Shatodara, Padmanabha, Mahanabha, Dundunabha, Sunabha,[254] Jyotisha, Krishana, Nairashya, Vimala, Yougandhara, Haridra, Daityapramathana, Pitrya, Soumanasa, Vidhutama, Makara, Karavirakara, Dhana, Dhanya, Kamarupa, Kamaruchi, Mohama, Avarana, Jrimbhaka, Sarvanabha, Santana and Varanou.' Cheerful in his mind, Kakutstha accepted the pleasant and embodied forms of those radiant and divine ones. Having manifested themselves before Rama, they joined their hands in salutation and addressed him in sweet voices. ‘O tiger among men! We are here. Instruct us about what we can do for you.’ The descendant of the Raghu lineage replied, ‘Remain in my mind, so that you can assist me when the opportune moment presents itself. Till then, as you wish, leave.’ They agreed to what Kakutstha had said. They circumambulated Rama and taking his leave, went away to wherever they had come from.

Having got to know about them, as they proceeded, Raghava addressed the great sage, Vishvamitra, in soft and gen-

tle words. ‘What is that, located not far
a small mass of something
from the mountain? This clump of trees
bright and shining highest in degree or quality
is as radiant as a cloud. I am supremely
curious. It is beautiful and a sight to see.
It is full of many kinds of animals. It is
to make more attractive
ornamented with birds that possess melodious
having a pleasing sound a person who is very wise
tones. O best among sages! We have
to rise from a hidden place empty of living things
clearly emerged from the desolate forest
that makes the body hair stand up. We are
pleasing
headed towards a region that is agreeable.
admired for past achievements
O illustrious one! Tell me everything.
a place where one lives alone
Whose hermitage is this? Is this the place
evil
where those wicked ones of evil conduct,
someone who causes death
the slayers of brahmanas, come?’

Chapter 1(28)

When the immeasurable one asked about the grove, the greatly energetic Vishvamitra started to explain. 'O Rama! Earlier, this used to be the hermitage of the great-souled Vamana. This was famous as Siddhashrama, because the great ascetic obtained success here.[255] At this time, King Bali, Virochana's son, conquered the large numbers of gods, with Indra and the arrays of Maruts. The famous one ruled over the kingdom of the three worlds. Bali performed a sacrifice. With Agni at the forefront, the gods approached Vishnu himself in this hermitage.[256] They said, "O Vishnu! Bali, Virochana's son, is undertaking a supreme sacrifice. Our own sacrifice, which will accomplish all our tasks, is yet incomplete. Whichever supplicant arrives before him, from whatever direction he may come, he[257] gives all of them everything, regardless of what they ask for. For the welfare of the gods, resort to your maya and present yourself before him. O Vishnu! Assume the form of a vamana and perform this supremely beneficial act. Through your favours, this spot will assume the name of Siddhashrama. O lord of the gods! O illustrious one! Arise and accomplish this task." At this, the greatly energetic Vishnu generated himself through Aditi.[258] He assumed the form of a dwarf and presented himself before Virochana's son. He asked for three strides and respectfully received the gift.[259] Engaged in the welfare of all creatures, the soul of the worlds, encompassed all the worlds. He controlled Bali's energy and again gave the three worlds back to the great Indra. The greatly energetic one again brought them under Shakra's subjugation. This hermitage was inhabited by him earlier, in his vamana form, and is the destroyer of all exhaustion. Because of my devotion, I enjoy it now. The rakshasas, the creators of obstructions, arrive at this hermitage. O tiger among men! This is where the ones

of evil conduct will be killed by you. O
highest in degree or quality
Rama! We will now head for the supreme
a place where one lives alone
Siddhashrama. O son![260] This hermitage
to be a part of
belongs to you, just as it does to me.'

a person who is very wise
On seeing him, all the sages who were
residents of Siddhashrama quickly presented
themselves before Vishvamitra
to honor God
and worshipped him. As he deserved, they
able to easily learn or understand
worshipped the intelligent Vishvamitra.
a religious act
They then performed the rites for the two
male member of a royal family
princes, who were the guests. The princes,
a very hot day
the scorchers of enemies, rested for a short
someone related to one in the past
while. The descendants of the Raghu lineage
people from one's family — a word used to begin a letter
then joined their hands in salutation
a male animal
and addressed the bull among sages. 'O
having good luck
fortunate one! O bull among sages! Please
to promise time and attention
consecrate yourself today. Let this Sid-

dhashrama bring about success and may your words come true.' The immensely energetic and great sage, Vishvamitra, was addressed in this way. He controlled himself, controlled his senses and consecrated himself.[261] Having slept in the night, when it was morning, the princes arose. They controlled themselves and worshipped Vishvamitra.

Chapter 1(29)

The two princes, destroyers of enemies, knew about the time and the place. Conscious of what should be said at the right time and the right place, they spoke these words to Koushika. 'O illustrious one! O brahmana! We wish to hear when those dwellers of the night present themselves. When must this place be protected? Let the moment not pass.' Hastening to fight, the two Kakutsthas spoke in this way. All the sages were pleased and praised the two princes. 'O Raghavas! From today, you will have to protect this spot for six nights.

to make holy a person who is very wise
Having consecrated himself, the sage[262] is
a serious promise
observing a vow of silence.’ Having heard
admired for past achievements
their words, the two illustrious princes
dispensed with sleep for six days and six
a place where one lives alone
nights and protected the hermitage. The
one who uses a bow and arrow
brave ones were supreme archers and
to go to without a purpose one that ruins something
roamed around. Those two destroyers
of enemies protected the supreme sage,
Vishvamitra.

Time passed and the sixth day arrived.
thinking or watching with care
Rama told Soumitri,[263] ‘Be attentive and
able to think clearly
alert.’ Having said this, Rama quickly readied
leader of a religious ceremony
himself for the fight. The priests and
to cause to start burning
assistant priests kindled the fire on the
of giving up something a repeated word or phrase
sacrificial altar. As is proper, mantras were
to say giving up something one wants
uttered and the sacrifice proceeded. At
that time, a great and terrible sound was

heard in the sky. It was as if clouds had
to completely cover a heavy rain
enveloped the sky during the monsoon.
Resorting to maya, the rakshasas attacked.
There were Maricha and Subahu and their
one who is guided by another very violent
followers. They arrived, fierce in form,
a large amount of something
and showered down torrents of blood.
The lotus-eyed one saw that they were
to go down
violently descending. Glancing towards
Lakshmana, Rama said, ‘O Lakshmana!
to look
Behold these rakshasas. They are evil in
the soft parts of the body
conduct and eat raw flesh. I will use the
Manava weapon to drive them away, like
to make a thing go away or end
clouds dispelled by the wind.’ The Manava weapon was extremely powerful and
very bright and attractive
supremely resplendent. Supremely angry,
to throw with force
Raghava hurled this at Maricha’s chest.
He was struck by that supreme weapon,

Manava, and hurled one hundred yojanas away, amidst the waves of the ocean. He was whirled around and became unconscious, oppressed by the strength of Shiteshu.[264] On seeing that Maricha had been repulsed, Rama told Lakshmana, 'O Lakshmana! Behold. Shiteshu and Manava are suffused with dharma. They have confounded him and carried him away, but have not deprived him of his life. However, I do wish to slay these abhorred ones, who are evil in conduct.[265] The rakshasas are wicked in conduct. They destroy sacrifices and subsist on blood.' The descendant of the Raghu lineage affixed the extremely great Agneya weapon and hurled it at Subahu's chest. Thus pierced, he fell down on

admired for past achievements
the ground. The immensely illustrious one
to take quickly
seized the Vayavya weapon and killed the
remaining ones. The extremely powerful
a person who is very wise
Raghava brought delight to the sages. The
someone related to one in the past a large number of
descendant of the Raghu lineage slew all
the rakshasas who sought to destroy the
giving up something one wants
sacrifice. He was worshipped by the rishis,
having won a victory
as the victorious Indra was in earlier
times. When the sacrifice was completed,
very wise
the great sage, Vishvamitra, saw that the
directions were free of all difficulties. He
told Kakutstha, ‘O mighty-armed one!
I have become successful and you have
to succeed in doing a teacher
accomplished your preceptor’s words. O
Rama! O immensely illustrious one! You
have made the name of Siddhashrama
come true.’

Chapter 1(30)

Having been successful, the brave Rama and Lakshmana rejoiced in their heart of hearts. Cheerfully, they spent the night there. When night turned into morning, they performed their morning ablutions. They then approached Vishvamitra, who was with the other rishis. They greeted that best among sages, who was like a blazing fire. Gentle in speech, those generous ones spoke these sweet words to him. 'O tiger among sages! We, your servants, are present before you. Instruct us about what is beneficial. Command us what we must do.' When they spoke in this way, all the maharshis, with Vishvamitra at the forefront, spoke these words to Rama. 'O best among men! Janaka of Mithila is devoted to dharma and will undertake a supreme sacrifice. We will go there. O tiger among men! You should also come with us. There is an extraordinary gem of a bow there and you should see that. It is fierce and is immeasurable in strength. It is supremely radiant in a battle. O best among men! In an assembly, the gods gave it to him earlier.[266] The gods, the gandharvas, the asuras and the rakshasas are incapable of raising it, not to speak of men. Many kings wished to test the energy of that bow. However, those supremely strong princes were incapable of raising it. O tiger among men! That bow belongs to the great-souled lord of Mithila. O Kakutstha! You will be able to see it and witness the extraordinary sacrifice. O tiger among men! The bow possesses an excellent grip. The lord of Mithila had sought this supreme bow as the fruit of a sacrifice from all the gods.' Having said this, the supreme among sages[267] prepared to leave with the large number of rishis and Kakutstha, having taken his leave of the gods of the forest. 'I have become successful in Siddhashrama. May I be safe in the course of my journey. I will leave for the Himalaya mountains, located on the northern banks of the Jahnavee.' Having circumambulated

highest in degree or quality
the supreme Siddhashrama, he got ready
to leave for the northern direction. The
no longer living
supreme among sages departed, accompanied
one who is guided by another
by his followers. One hundred
a vehicle pulled by an animal
carts followed the one who knew about
member of the highest social class
the brahman. The birds and animals that
to exist or be present
resided in Siddhashrama also followed the
very wise
great-souled and great sage, Vishvamitra.

When the sun stretched out,[268] the large
number of sages had proceeded some
distance. They controlled themselves and
rested on the banks of the Shona river.
When the sun set, they bathed and kindled
to cause to start burning
a fire. They seated themselves in front
without limit
of the infinitely energetic Vishvamitra.
to honor God
Rama and Soumitri worshipped the sages.
They too seated themselves in front of

able to easily learn or understand without limit
the intelligent Vishvamitra. The infinitely
having or showing a lot of energy desire to learn or know more
energetic Rama was full of curiosity. He
very wise a kind of wild animal
asked the great sage, Vishamitra, tiger
admired for past achievements
among sages. ‘O illustrious one! What
having success by making money
is this place, prosperous with forests? O
having good luck
fortunate one! I wish to hear. You should
tell me the truth about this.’ Thus urged
the middle area or part
by Rama’s words, in the midst of the rishis,
leading a strict simple life a serious promise
the great ascetic, excellent in his vows,
told him everything about that region.

Chapter 1(31)

leading a strict simple life
'There was a great ascetic named Kusha,
descended from the great Brahma.
a female from a royal family
Through the princess of Vidarbha, he had
four sons who were exactly like him—
Kushamba, Kushanabha, Adhurtarajas
having an attractive quality
and Vasu. They were radiant and great in
a difficult activity
enterprise, interested in observing the
dharma of kshatriyas. The sons were
telling the truth
devoted to dharma and truthful in speech.
Kusha told them, "O sons! Rule properly, so
to get a thing by effort
that you may obtain all the fruits of
dharma." Having heard Kusha's words,
to have great respect for
those best among men, revered in the

worlds, sought to create four cities. The immensely energetic Kushamba constructed the city of Koushambi.[269] Kushanabha, with dharma in his soul, constructed the city of Mahodaya. O Rama! King Adhurtarajas constructed Dharmaranya and King Vasu constructed Girivraja,[270] supreme among cities. O Rama! This is the dominion of the great-souled Vasu, known as Vasumati. In every direction, five great mountains can be seen. This beautiful river, Sumagadhi,[271] flows towards the famous land of Magadha. In the midst of those five great mountains, it is as radiant as a garland. O Rama! Sumagadhi[272] flows eastwards through the great-souled Vasu's land. O

Rama! The area is garlanded by excellent fields that yield a lot of grain. O descendant of the Raghu lineage! Through Ghritachi,[273] the great-souled royal sage, Kushanabha, with dharma in his soul, had one hundred supreme daughters. They were young and beautiful. Once, ornamented, they went to a grove and were like one hundred flashes of lightning during the monsoon. O Raghava! They sang, danced and played on musical instruments. Adorned in excellent ornaments, they were in a paroxysm of delight. Their limbs were beautiful and their beauty was unmatched on earth. They went to that grove and were like stars amidst clouds. Having seen them, Vayu, who pervades

to put this type of ring on
someone related to one in the past
a person who is very wise
highest in degree or quality
to make more attractive
a small group of trees
flash of light in a storm
a heavy rain
to make more attractive
way to make a thing attractive
a strong feeling of emotion
a leg or arm
better than all others
in or into the middle of
to spread through all parts of

everything, told them, “I desire all of you.
to give up completely
Become my wives. Abandon your human
the functional time period
forms and obtain long lifespans instead.”
not harmed in any way
They heard the words of Vayu, unsullied in
something that is done
his deeds. However, those one hundred
girl who is not married
maidens laughed at his words and replied,
highest in degree or quality to go to without a purpose
“O supreme among gods! You roam around
inside all creatures. All of us know about
to treat without respect
your powers. But why are you slighting us?
O supreme among gods! All of us are
Kushanabha’s daughters and are capable of
to remove with force
dislodging you from your status. It is just
to keep in an original state
that we want to preserve our store of
a simple and plain thing
austerities. O evil-minded one! Our father
telling the truth
is truthful in speech. The time will never
come when we will cross our father, transgress
do a thing that is not allowed
dharma and resort to *svayamvara*.[274]

a name for God
Our father is our lord. He is our supreme
the state of being a god
divinity. Our husband will be the one to
to give as a gift
whom our father bestows us.” Hearing
to make one very angry
their words, Vayu was greatly enraged.
admired for past achievements
The illustrious lord entered their bodies
to ruin or damage having edges that are not even
and disfigured their limbs. Mangled by
girl who is not married
Vayu, those maidens entered the king’s
the place where someone lives
residence. On seeing that they had been
to injure or damage badly to cause to be very scared
mangled, the king was terrified and spoke
these words. “O daughters! How did this
action showing lack of respect
happen? Who has shown disrespect towards
dharma? Who has made your
to bend to shake slightly
bodies crooked? Why are you trembling
and not saying anything?”’

Chapter 1(32)

‘Hearing the words of the intelligent Kushanabha, the one hundred daughters touched his feet with their heads and said, “O king! Vayu pervades everything and desired to dishonour us. He did not pay heed to dharma and resorted to an inauspicious path. We told the fortunate one that we are not independent and are devoted to our father’s words. He should ask our father and our father will decide whether we should be bestowed on him or not. However, addicted to evil, he did not accept our words. Vayu has severely afflicted us." All of them told him this. The king, supremely devoted to dharma, heard their words. The extremely energetic one replied to those one hundred supreme maidens. "O daughters! Forgiveness is the trait of the forgiving and you have observed that great duty. You have remembered my lineage and all of you have united in acting in this way. Whether it is a woman or a man, forgiveness is the true ornament. It is extremely difficult to be forgiving, especially when the gods are involved. O daughters! This is particularly true of the kind of forgiveness you have exhibited. Forgiveness is generosity. Forgiveness represents sacrifices. O daughters! Forgiveness is truth. Forgiveness is

the act of forgiving
fame. Forgiveness is dharma. The universe
is established on forgiveness.” O Kakutstha! The king, who was like the gods in
determination in facing danger
his valour, gave his daughters permission
to leave. He knew about good policy and
consulted his ministers about who they
to give as a gift
should be bestowed on. What would be
the act of presenting a gift
the time and the place for the bestowal?
a man who is getting married
Which groom would be their equal?

a person who is very wise
‘At that time, there was a great sage
named Chuli. He held up his seed and was
suggesting future success
to achieve something
auspicious in conduct. He had attained the
member of the highest social class
brahman. While the rishi was engaged in
a simple and plain thing
austerities, a gandharva lady served him.
having good luck
The fortunate one’s name was Somada
and she was Urmila’s daughter. Devoted
to make one weak
to serving him, she prostrated herself

before him. She was devoted to dharma.
After she had spent some time there, her
a teacher
preceptor was satisfied with her. O descendant
someone related to one in the past
of the Raghu lineage! When the
having good luck
time was right, he told her, “O fortunate
one! I am satisfied with you. What can I do
a person who is very wise
to please you?” Knowing that the sage was
satisfied, the gandharva lady spoke to him
to succeed in doing
in sweet words. She was accomplished in
familiar with
speech and was conversant with the use of
highest in degree or quality
words. Supremely delighted, she replied,
leading a strict simple life
“O great ascetic! The brahman is in you
to spread through all parts of — the state of being successful
and pervaded by the brahman, prosperity
able to be seen
is manifest in you. I desire a son who is
devoted to dharma, one who is united
a simple and plain thing
with the brahman and with austerities. O
fortunate one! I do not have a husband. I

am no one's wife. I have come here because you are suffused with the brahman. You should grant me a son." Pleased with her, the brahmana rishi gave her a supreme son. This son was born through Chuli's mental powers and was famous as Brahmadatta. King Brahmadatta resided in the supremely prosperous city of Kampilya,[275] like the king of the gods in heaven.

'O Kakutstha! King Kushanabha, extremely devoted to dharma, made up his mind that he would bestow his one hundred daughters on Brahmadatta. The immensely energetic king invited Brahmadatta. Extremely happy in his mind, he bestowed the one hundred daughters on him. O descendant of the Raghu lineage!

In due order, King Brahmadatta, who was
one who has power and control
like the lord of the gods, accepted their
hands. As soon as he touched them with
a change in shape or dimension
his hands, their deformations disappeared
fear of what might happen
and they became devoid of anxiety. The
girl who is not married
one hundred maidens were united with
highest in degree or quality
supreme beauty. On seeing that they had
become free of Vayu, King Kushanabha
to feel very happy
was supremely delighted and rejoiced repeatedly.
When the marriage was over, the
king sent King Brahmadatta on his way,
with his wives and with large numbers of
leader of a religious ceremony
priests. Somada was also extremely happy
at seeing the act that her son had accomplished.
to succeed in doing
As is proper, the gandharva lady
found delight in her daughters-in-law.’

Chapter 1(33)

'O Raghava! After the marriage was over,
to leave a place
Brahmadatta departed. Since he was
without a son, King Kushanabha thought
giving up something one wants
of performing a sacrifice so that he might
have a son. While the sacrifice was going
on, Kusha, Brahma's son, was extremely
happy and spoke these words.[276] "O son!
There will be a son who will be extremely
devoted to dharma, like you. His name will
lasting forever
be Gadhi and he will obtain eternal fame in
this world. O Rama! Kusha spoke in this
way to King Kushanabha. He then went up
into the sky and entered Brahma's eternal

the place where one lives able to easily learn or understand
abode. After some time, the intelligent
Kushanabha had a son named Gadhi, who
highest in degree or quality
was supremely devoted to dharma. O
Kakutstha! Gadhi, supremely devoted to
someone related to one in the past
dharma, is my father. O descendant of the
people from one's family
Raghu lineage! I have been born in Kusha's
lineage and am Koushika. O Raghava!
Earlier, I had a sister who was excellent in
a serious promise
her vows. Her name was Satyavati and she
to give as a gift
was bestowed on Richika. Following her
the place where God lives
husband, she went to heaven in her own
willing to give
physical body. The extremely generous one
started to flow as the great river
relating to God relating to religion
Koushiki.[277] She is divine, with sacred
waters. She is beautiful and flows through
a government program to help poor
the Himalayas. For the welfare of the
worlds, my sister flowed as a river. That is

to live in a particular place
the reason I always dwell happily on the
someone related to one in the past
slopes of the Himalayas. O descendant of
people from one's family
the Raghu lineage! This is because of the
a feeling of liking someone
affection I bear towards my sister,
highly valued and important
Koushiki. Satyavati is sacred and is established
to a great extent
in true dharma. The immensely
having good luck
fortunate one is devoted to her husband
highest in degree or quality
and is Koushiki, supreme among rivers. O
a serious promise
Rama! Because of my vows, I left her and
came to Siddhashrama. Because of your
to get a thing by effort
energy, I have obtained success. O Rama!
to tell one about
This is my origin and I have recounted my
lineage and about this region. O mighty-armed
one! That is what you had asked me
about. O Kakutstha! Half the night has
passed in telling you about my account. O
fortunate one! We should sleep now. We

have come half the way and let there be no hindrances. O descendant of the Raghu lineage! Everything is quiet and the birds and animals are resting. The darkness of the night has pervaded all the directions. Evening has slowly crept away and the sky is covered with nakshatras and planets that look like eyes. Their radiance illuminates everything. The moon, the dispeller of darkness from the worlds, has arisen, with its cool beams. O lord! With its radiance, it gladdens the worlds and the minds of creatures. Here and there, the creatures of the night are roaming around. There are large numbers of yakshas and rakshasas. They are terrible and feed on raw flesh.'

one that creates difficulty
people from one's family
to spread through all parts of
to move slowly and quietly
a warm soft light
a line of light from a source
to make one happy
to go to without a purpose
the soft parts of the body

Having spoken in this way, the immensely energetic and great sage ceased. All the other sages praised him and worshipped him. Rama and Soumitri were somewhat astounded. They also praised the tiger among sages and went to sleep.

to a great extent

a person who is very wise

to honor God

showing great surprise

a kind of wild animal

Chapter 1(34)

With the maharshis, Vishvamitra spent the rest of the night on the banks of the Shona. When night turned into an excellent morning, he said, 'O Rama! The night has turned into an excellent morning and the first *sandhya* has commenced.[278] Arise. O fortunate one! Arise. You should get ready for departure.' On hearing his words, he[279] performed the morning ablutions. He prepared to leave and replied in these words. 'The Shona possesses auspicious waters. It is full of sandbanks and can be crossed. O brahmana! What mode should we use to cross over it?'[280] Thus addressed by Rama, Vishvamitra said, 'I instruct that we should follow the path that the maharshis have travelled along.'[281]

After having travelled some distance, for half a day, they saw Jahnavee, best among rivers, frequented by the sages. On seeing the sacred waters, populated by swans and cranes, all the sages, together with the two Raghavas, were delighted. They set up residence along the banks. They bathed there. As is proper, they offered water to the ancestors and the gods. They rendered offerings into the *agnihotra* fire and those oblations were like amrita. Pure and cheerful in their minds, they resided on the banks of the Jahnavee. In every direction, they surrounded the great-souled Vishvamitra.

Delighted in his mind, Rama spoke to Vishvamitra. 'O illustrious one! I wish to hear about the Ganga, the river with the three flows. How does she flow through the three worlds and reach the lord of the male and female rivers?'[282] Urged by Rama's words, Vishvamitra, the great sage, started to describe the birth and progress of Ganga. 'The Himalayas, Indra among mountains, is a great store of minerals. O Rama! He had two daughters and their beauty was unmatched on earth. O Rama! Their mother was the slender-waisted daughter of Mount Meru. Her name was Mena. That beautiful one was

very much loved
the beloved wife of the Himalayas. Her
daughter Ganga was the elder daughter
of the Himalayas. O Raghava! There was a
second daughter and her name was Uma.
All the gods wished that the elder daughter
to succeed in doing
should accomplish a task for the gods.
They asked the Indra among mountains
and she became a river with three flows.
to give in order to help
Following dharma, the Himalayas donated
to make pure
his daughter, for the sake of purifying the
a government program to help poor
worlds. For the welfare of the three worlds,
Ganga started to flow as she willed. For
the benefit of the three worlds, those who
desired the welfare of the three worlds[283]
accepted Ganga and returned, successful
at their inner wishes having been met.
someone related to one in the past people from one's family
O descendant of the Raghu lineage! The

mountain had another daughter. That
a simple and plain thing — very violent
store of austerities resorted to fierce vows
a type of religious belief
and asceticism. That daughter of the
highest in degree or quality
supreme among mountains engaged in
better than all others
terrible austerities. The unmatched Uma,
to have great respect for — to give as a gift
revered in the worlds, was bestowed on
Rudra. These daughters of the king of
to honor God
mountains are worshipped by the worlds.
O Raghava! Ganga is best among rivers and
a female god
Uma is a goddess. I have told you everything about the river that has three flows.
O son![284] The one with the best of flows
first flowed in the sky.’

Chapter 1(35)

When the sage said these words, the brave Rama and Lakshmana applauded the account and spoke to the bull among sages. 'O brahmana! You have recited a supreme account that is full of dharma. You should tell us about the elder daughter of the king of the mountains in detail. You are capable of recounting divine and human origins in detail. What is the reason why the purifier of the worlds has three flows? Why is Ganga, the one with the three flows, known as the best among rivers? O one who knows about dharma!

What are the tasks that she has performed in the three worlds?'

When the two Kakutsthas addressed him in this way, in the midst of all the rishis, Vishvamitra, the store of austerities, narrated the entire account. 'O Rama! In ancient times, the great ascetic, Shitikantha,[285] married. Having seen the goddess,[286] he desired to have intercourse with her. One hundred divine years passed for the god Shitikantha.[287] O Rama! O scorcher of enemies! However, he still did not have a son. At this, with the grandfather at the forefront, all the gods were anxious. "When an offspring is born, who will be able to sustain him?"[288] All the gods went and prostrated themselves before him. They said, “O Mahadeva! O god of the gods! O one who is engaged in the welfare of the worlds! The gods have prostrated themselves before you. You should show them your favours. O supreme among the gods! The world will not be able to sustain your energy. Resort to the austerities of the brahman. Unite with the goddess in that kind of austerity.[289] For the welfare of the three worlds, withdraw your semen and energy. Protect all these worlds. You should not destroy the worlds.” Maheshvara, the lord of all the worlds, heard the words of the gods. He agreed to this. He again told all of them, “I will restrain my semen and my energy within Uma. The gods and the earth will be secure. However, the part of my energy that has already been stirred cannot be restrained. O supreme among the gods! Tell me who is going to sustain this." Thus addressed, the gods replied to the one who has a bull on his banner.[290] "The earth will bear the energy that has already been dislodged." Thus addressed, the lord of the gods released it on the surface of the ground. The earth, with its mountains and groves, was pervaded by this energy. At this, the gods again spoke to the fire god. "Aided by Vayu, enter Rudra's great energy." It again pervaded Agni and created Mount Shveta. There was a celestial clump of reeds that was like the fire and the sun in complexion. Created from Agni, the greatly energetic Kartikeya was born there. The gods, with the large number of rishis, were greatly delighted and wholeheartedly worshipped Uma and Shiva. O Rama! However, the daughter of the mountain[291] was enraged and her eyes turned red with anger. Full of intolerance, she cursed the gods and told them, “I desired to have intercourse for the sake of a son, but you restrained me. Because of that, you will never be able to obtain offspring through your own wives. From today, your wives will remain infertile.” Having spoken in this way to all the gods, she also cursed the earth. “O earth! You will never possess one single form and will always be the wife to many. You will be tainted through my rage

having or showing a lot of energy
having no doubt
to honor God
very angry
state of being annoyed easily
sexual contact between people
to keep under control
a person's child
not able to produce children
to damage the condition of

a feeling of liking someone
and will never know any affection towards your sons. O extremely evil-minded one!
to get a thing by effort
You obtained my son, though you never
one who has power and control
wished for him." The lord of the gods saw that all the gods were ashamed. He prepared to leave for the direction that is protected by Varuna.[292] He went to the slopes of the northern mountains[293] and
a simple and plain thing
performed austerities there. Through the
a female god
powers of Maheshvara and the goddess, a
the highest point
summit was created there, in the Himalayas. O Rama! I have told you in detail about the daughter of the mountain. With Lakshmana, now hear about the origin of the Ganga.'

Chapter 1(36)

'In ancient times, the gods performed austerities in this way.[294] At that time, the gods, with large numbers of rishis, went to the grandfather, desiring a general. All the gods, with Indra and Agni at the forefront, bowed down before the illustrious grandfather and spoke these auspicious words. "O illustrious one! In earlier times, you gave us a general.[295] However, with Uma, he is now resorting to supreme austerities and is scorching himself. Desiring the welfare of the worlds, you must decide on what should be done now. O one who knows about what must be done! You are our supreme refuge and must decide on a course of action.” The grandfather of all the worlds heard the words of the gods. He comforted the gods and spoke these sweet words to them. “The mountain’s daughter has said that you will not have offspring through your wives. There is no doubt that her unsullied words will come true. However, through Ganga, who flows in the sky, Agni can have a son and that destroyer of enemies will be the general of the gods.[296] The eldest daughter of the Indra among mountains will welcome this son. There is no doubt that this will also find great sanction with Uma.” O descendant of the Raghu lineage! On hearing his words, all

to get a thing by effort
the gods thought that they had obtained
to bend to greet or show respect
success. They bowed down and worshipped
to honor God
the grandfather. O Rama! All the
gods went to Mount Kailasa, which is
to make more attractive
decorated with minerals. There, they
urged Agni to produce a son. “O god! O fire
to succeed in doing
god! Accomplish the task of the gods. The
great energy has so far been contained in
Ganga, the daughter of the mountain.
Release that energy.” Pavaka[297] gave his
a serious promise or agreement
pledge to the gods and approached Ganga.
a female god
“O goddess! To bring pleasure to the gods,
place babies develop
please bear this in your womb.” Hearing
relating to God
these words, she assumed a divine form.
On seeing her great form, he[298] spread
throughout her person. Pavaka spread
drop or spread small amounts
throughout the goddess and sprinkled

her.[299] O descendant of the Raghu lineage! All of Ganga's flows became full. At this, Ganga spoke to the priest of the gods.[300] "O god! Your energy is extremely potent and I am incapable of bearing it. I am being scorched by the fire and my senses are distressed." All the gods and the fire god spoke to Ganga. "Deposit the embryo on the foothills of the Himalayas." O unblemished one! Hearing Agni's words, Ganga released that radiant embryo in torrents of great energy. Wherever that flow, with the complexion of molten gold, was released in the Himalayas, the sacred ground became sparkling and golden. From the friction between the gods,[301] copper and iron ore were also generated. The residue

a type of soft metal
that was left became tin and lead. It is from
to get a thing by effort
this that the earth obtained many kinds of
a natural chemical substance a being in the early stages
minerals. As soon as that embryo was
to move with force shining with bright light
flung down, the sparkling energy created a
a small group of trees
golden grove everywhere in that mountain.
a kind of wild animal
O Raghava! O tiger among men! Since
the natural color of the skin
then, with a complexion like that of the
fire, gold has been known as Jatarupa.[302]

existing as a result of birth
'When the son was born, Indra, with
the large number of Maruts, engaged
the Krittikas to provide milk for him.[303]
As soon as he was born, they[304] took an
a serious promise or agreement
excellent pledge. "He is our son." Having
decided this, all of them gave him milk.
Because of this, all the gods said, "This
son will be known as Kartikeya and there
is no doubt that he will be famous in the

three worlds.” The embryo that had been dislodged from the womb was exceedingly beautiful and blazed like the fire. On hearing these words, they[305] bathed it. O Kakutstha! The immensely fortunate Kartikeya was like the fire. Since he had been secreted from the womb, the gods called him Skanda.[306] Excellent milk began to ooze out from the breasts of the six Krittikas and assuming six faces, he fed on this. Having fed on this milk, he grew up to be a boy in a single day. Because of the lord’s valour, the soldiers of the *daityas*[307] found him to be invincible. With Agni at the forefront, the large number of gods assembled and consecrated the unblemished and radiant one as the general of the soldiers of the gods. O Rama! I have thus told you about Ganga in detail and about the blessed and sacred account of Kumara’s birth.’

Chapter 1(37)

In a sweet voice, Koushika told Rama about that account. He again addressed the following words to Kakutstha. 'There was a brave king who was earlier the lord of Ayodhya. His name was Sagara and he possessed dharma in his soul. However, since he did not have any offspring, he desired offspring. In her beauty, Arishtanemi's daughter was unmatched on earth. She was known as Sumati and she was Sagara's second wife.[308] With those two wives, the king went to the Himalayas, to the mountain known as Bhriguprasravana.[309] There, he tormented himself through austerities. After the sage Bhrigu, supreme among those who uphold the truth, had been worshipped with austerities for one hundred years, he gave a boon to Sagara. “O unblemished one! You will obtain extremely great offspring. O bull among men! You will obtain unsurpassed fame in this world. O son![310] One of your wives will give birth to a son who will extend the lineage. The other will give birth to sixty thousand sons.” Having shown his favours to the king’s wives, this is what he told that tiger among men. Extremely delighted, they joined their hands in salutation and said, “O brahmana! Who will have a single son and who will give birth to many? O brahmana! We wish to learn this. May your words come true.” Having heard their words, Bhrigu, extremely devoted to dharma, spoke these supreme words. “This will be decided by you, independently. Who wants a son who will extend the lineage? Who wants many sons who are extremely strong, famous and great in endeavour? Who wants which boon?” O descendant of the Raghu lineage! O Rama! Hearing the sage’s words, in the presence of the king, Keshini desired a son who would extend the lineage. Sumati, Suparna’s[311] sister, wished for sixty thousand sons who would be great in endeavour and famous. O descendant of the Raghu lineage! With his wives, the king

to bend to greet or show respect
bowed his head down before the rishi,
circumambulated him and returned to his
own city. After some time had passed, the
elder wife, Keshini, gave birth to a son.
This son of Sagara came to be known by
a kind of wild animal
the name of Asamanja. O tiger among
a type of fruit
men! Sumati gave birth to a gourd. When
very shocked and upset
this gourd was shattered, sixty thousand
to rise from a hidden place to help to grow or develop
sons emerged. Nursemaids nurtured them
a type of liquid butter
in pots filled with *ghee* and reared them
there. After a long period of time, they
became youths. After another long period
of time, these sixty thousand of Sagara's
pleasing to look at
sons became handsome adults. O best
someone related to one in the past
among men! O descendant of the Raghu
people from one's family
lineage! The eldest of Sagara's sons[312] used
to throw with force
to grab children and hurl them into the

waters of the Sarayu. Having hurled them there, seeing them drown, he always used to laugh. Since he was engaged in injuring the citizens, his father banished him from the city. However, Asamanja had a valiant son named Amshumat. He was respected by all the worlds and spoke pleasantly to everyone. O best among men! After a long period of time, Sagara reflected and made up his mind about performing a sacrifice. Having thus made up his mind, the king, who knew about the Vedas, told his preceptors to begin the rites for undertaking a sacrifice.’

to throw with force

to die by being under water

to force to leave a country

having courage

giving up something one wants

a teacher

a religious act

Chapter 1(38)

Hearing Vishvamitra's words, the descendant of the Raghu lineage was supremely delighted. When the account was over, he spoke to the sage, who blazed like the fire. 'O fortunate one! I wish to hear about this account in detail. O brahmana! How did my ancestor complete the sacrifice?'

Vishvamitra seemed to smile at Kakutstha and said, 'O Rama! Hear in detail about the great-souled Sagara. Shankara's father-in-law is the supreme mountain, known as Himalayas. He approaches

Mount Vindhya and the two glance at each
highest in degree or quality
other. O supreme among men! O best
among men! The land that extends between
them is a region that is praised for
giving up something one wants
performing sacrifices. O Kakutstha! O
son![313] Following Sagara's words, maharatha
one who uses a bow and arrow
Amshumat, the firm archer, tended to
suggesting future success
the horse.[314] On the auspicious day when
a religious person
the sacrificer was going to undertake the
sacrifice, Vasava assumed the form of a
of giving up something
female rakshasa and stole the sacrificial
horse. O Kakutstha! When the great-
souled sacrificer's horse was stolen, all the
a teacher
large number of preceptors spoke to the
sacrificer. "This is the auspicious time.
to go for and bring back
Quickly fetch the sacrificial horse. O Kakutstha!
to kill
Slay the thief and bring the horse.

a missing part giving up something one wants
If there is a lacuna in the sacrifice, all of us
not showing a successful future
will face something inauspicious. O king!
Therefore, act so that there is no weakness
in the sacrifice.” Hearing the words of the
a teacher group that has gathered
preceptors in that assembly, the king spoke
these words to his sixty thousand sons. “O
a male animal to notice
sons! O bulls among men! I do not perceive
any means for rakshasas to make an entry.
having good luck to make holy
Extremely fortunate ones have sanctified
a repeated word or phrase
this great sacrifice with mantras. O sons!
Therefore, go and search. May you be safe.
Go to everywhere on earth, right up to the
a ring or rope made of leaves
garland of the ocean. O sons! Each of you
a large open space
search for the expanse of one yojana. Until
you see the horse, dig up the earth. On my
command, seek out the horse and the
to make holy
thief. I have been consecrated with my

having good luck
grandson.[315] O fortunate ones! Until I see
the horse, I will remain here with all the
a teacher
preceptors." Thus addressed, the extremely
showing happiness
strong princes were cheerful in
their minds. O Rama! Urged by their
to go through something
father's words, they penetrated the surface
a kind of wild animal
of the earth. O tiger among men! With
arms that were like the touch of the vajra,
they dug it up. They used extremely terrible
a piece of farm tool
ploughs and spears that were like the
someone related to one in the past people from one's family
vajra. O descendant of the Raghu lineage!
to suddenly break into pieces to make a loud cry
Thus shattered, the earth began to shriek.
a large snake
O Raghava! The serpents and the asuras
to kill in a violent way
were slaughtered and so were rakshasas
impossible to defeat
and other invincible beings. There was a
loud excited and emotional
tumultuous roar. O descendant of the
feeling no fear
Raghu lineage! Those brave ones pene-

trated the earth for sixty thousand yojanas, right up to the excellent *rasatala*.[316] O tiger among kings! Jambudvipa[317] is girded by mountains and those princes dug it up everywhere. At this, all the gods, gandharvas, asuras and serpents were terrified in their minds and went to the grandfather. With distressed faces, they sought the favours of the great-souled one. Extremely scared, they spoke these words to the grandfather. "O illustrious one! Everywhere, Sagara's sons are digging up the earth. Many great-souled aquatic creatures are being killed. 'The one who has stolen the horse is destroying our sacrifice.' Thinking this, Sagara's sons are slaughtering all the creatures."'

Chapter 1(39)

to cause to be very scared
‘The gods were extremely terrified and
to surprise and confuse
confounded by the strength of those
admired for past achievements
destroyers. The illustrious grandfather
replied to them. “The entire earth is
able to easily learn or understand
owned by the intelligent Vasudeva and
for limitless time
he eternally holds up the earth. He has
assumed the form of Kapila. A long time
to suddenly break into pieces
ago, the shattering of the earth was
to be aware of a future event
foreseen and so was the destruction of
the sons of Sagara, who will not live for
a long time.” Hearing the grandfather’s
a very hot day
words, the thirty-three gods, the scorchers
of enemies, were extremely happy and

returned to wherever they had come from.[318]

'When Sagara's great-souled sons shattered the earth, a great sound was heard, like that of thunder. Having penetrated the earth, they circled it everywhere. All of Sagara's sons then went to their father and spoke these words. "We have travelled through the entire earth and destroyed all the creatures—gods, danavas, rakshasas, pishachas, serpents and kinnaras. However, we have not been able to see the horse, or the thief who stole the horse. O fortunate one! What will we do now? It is necessary to reflect on this." O descendant of the Raghu lineage! Hearing the words of his sons, Sagara, supreme among kings, was overcome by rage and spoke these words. “O fortunate ones! Dig the earth again and penetrate the surface of the earth. Search out the horse and the thief. Return only when you are successful.” Hearing the words of their father, the great-souled Sagara, the sixty thousand sons rushed to rasatala. They dug there and saw the *dishagaja* Virupaksha.[319] He was like a mountain and held up the earth. O descendant of the Raghu lineage! The great elephant, Virupaksha, held up the entire earth, with its mountains, on his head. O Kakutstha! When the great elephant is tired and wishes to rest, it moves its head and earthquakes result. O Rama! They circumambulated the great elephant, the guardian of the direction. Having showed it honours, they penetrated the earth and went to rasatala. They penetrated the eastern direction and again penetrated the southern direction. They saw a great elephant in the southern direction too. This was the great-souled Mahapadma and he was like an extremely gigantic mountain, holding up the earth on his head. They were extremely astonished. Having circumambulated him, Sagara’s great-souled sixty thousand sons penetrated the western direction. In the western direction too, those extremely strong ones saw the dishagaja Soumanasa, who was like a gigantic mountain. They circumambulated him and asked him

one who protects something
to go through something
extremely large
feeling great surprise

a government program to help poor
about his welfare. They continued to dig
and reached the northern direction.[320] O
people from one's family
best among the Raghu lineage! In the
northern direction, they saw Bhadra,
holding up the earth. He was as white as
suggesting future success
snow and his form was auspicious. All of
them touched him and circumambulated
him. Those sixty thousand sons then
to go through something
penetrated the surface of the earth.
Sagara's sons then went to the famous
a strong feeling of anger
north-east direction. In great rage, Sagara's
sons dug up the entire earth. They saw
lasting forever
Kapila, the eternal Vasudeva, there. The
to move around
horse was also wandering around there,
not very far from the god.[321] Taking him to
giving up something one wants
be the one who had destroyed the sacrifice,
to become larger or wider
their eyes dilated with rage. Asking him to

to run or go quickly
wait, they angrily dashed towards him.
“You are the one who has stolen our horse
giving up something one wants
and destroyed the sacrifice. O evil-minded
one! You should know that we, the sons of
someone related to one in the past
Sagara, have arrived.” O descendant of the
people from one's family
Raghu lineage! Hearing their words, Kapila
to say
was overcome by great anger and uttered
the sound of humkara. O Kakutstha! The
very great in size or amount
immeasurable and great-souled Kapila
convert to burnt material
reduced all of Sagara’s sons to ashes.’

Chapter 1(40)

'O descendant of the Raghu lineage! When King Sagara saw that his sons had been gone for a long time, he spoke to his grandson,[322] who was radiant in his own energy. "You are brave and accomplished in learning. In energy, you are an equal of your ancestors.[323] Go and search for your fathers[324] and for the person who has stolen the horse. There are great and valiant beings in the bowels of the earth. To repulse their attacks, take your sword and your bow. Honour the ones that deserve honour and slay the ones who cause obstructions. Return when you have ensured the success of the sacrifice, or cross over to the other side.”[325] Amshumat was thus properly addressed by the great-souled Sagara. He grasped his bow and sword and departed, dexterous in his valour. He proceeded along the path that had been dug up in the earth by his great-souled fathers. O best among men! He proceeded, urged on by the king’s words. He saw the immensely energetic dishagaja, worshipped by the daityas, danavas, pishachas, birds and serpents. He circumambulated him and asked him about their welfare. He asked him about his fathers and about the person who had stolen the horse. On hearing this, the dishagaja was pleased and replied in these words. “O Amshumat! O son of Asamanja! You will be successful and will swiftly return, with the horse.” As is proper, in due order, he then asked all the other dishagajas. Hearing his words, all the guardians of the directions,[326] who were accomplished in speech, honoured and urged him with words and said, “You will return with the horse.” Hearing their words, he proceeded, dexterous in his valour. He reached the spot where his fathers, Sagara’s sons, had been reduced to ashes. At this, Asamanja’s son was overcome by grief. Extremely miserable and severely afflicted that they had been killed, he wept. He saw the sacrificial horse wandering

a feeling of being sad
around, not very far away. Full of sorrow
extreme suffering
and misery, the tiger among men saw it. To
a religious act
perform the water rites for the princes, the
to a great extent
immensely energetic one searched for
water, but could not find a store of water.
Casting his trained eye around, he saw the
one who has power and control
lord of the birds.[327] O Rama! Suparna was
of a mother
like the wind and was the maternal uncle
of his fathers.[328] Vinata's extremely strong
son spoke these words to him. "O tiger
the killing of a lot of people
among men! Do not sorrow. This slaughter
to officially accept or allow
has been sanctioned by the worlds. The
very great in size or amount
immeasurable Kapila has burnt down
these extremely strong ones. O wise one!
Therefore, you should not offer them
water through the normal water rites. O
a male animal
bull among men! Ganga is the eldest

a device used to make pure
daughter of the Himalayas. That purifier
to make pure a pile of something
of the worlds will purify these mounds of
dust left after burning
ashes. When the ashes of these sixty
drop or spread small amounts
thousand sons are sprinkled by the waters
very much loved
of the Ganga, beloved by the worlds, they
to communicate the place where God lives
will be conveyed to the world of heaven. O
to a great extent having good luck a male animal
immensely fortunate one! O bull among
to take quickly
men! Seizing the horse, leave this spot. O
feeling no fear
brave one! Return, so that your grandfather's
to give up what one wants
sacrifice can be carried out."
having courage
Hearing Suparna's words, the valiant and
admired for past achievements
immensely illustrious Amshumat quickly
seized the horse and returned. O descendant
someone related to one in the past
of the Raghu lineage! He went to the
to make holy
king who had been consecrated and
reported what had happened. He also
to tell one about
recounted Suparna's words. Hearing

Amshumat's terrible words, the king
giving up something one wants a religious act
performed the sacrifice, following the rites
an act done in the same way
and observing the rituals. Having completed
the desired sacrifice, the king
returned to his own city. However, the
to combine to produce
king could not make up his mind about
how Ganga was to be brought. Even after a
long period of time, the king could not
arrive at a decision. Having ruled the
a country ruled by a king
kingdom for thirty thousand years, he
the place where God lives
went to heaven.'

Chapter 1(41)

‘O Rama! When Sagara departed, following the rule of time, the ordinary people wished to make Amshumat, who was extremely devoted to dharma, the king. O descendant of the Raghu lineage! Amshumat was an extremely great king. He had a great son, who was famous by the name of Dileepa. O descendant of the Raghu lineage! Having handed over the kingdom to Dileepa, he[329] went to a beautiful summit in the Himalayas. There, he tormented himself through extremely terrible austerities.[330] The extremely illustrious king

a simple and plain thing a place where one lives alone
performed austerities in the hermitage for
thirty-two thousand years. The store of
the place where God lives to a great extent
austerities then went to heaven. The immensely
energetic Dileepa heard about the
the killing of a lot of people
slaughter of his grandfathers. Though he
to cause pain to a deep sadness to combine to produce
was afflicted by grief, he could not make up
his mind about what should be done.
“How will Ganga be brought down? How
a religious act
will water rites be performed for them?
How will they be saved?” These were the
very strongly felt to think or consider carefully
profound thoughts he pondered about.
to make one fully involved
With his mind immersed in dharma, he
always thought about this. He had a son
highest in degree or quality
named Bhageeratha, who was supremely
devoted to dharma. The immensely energetic
giving up something one wants
Dileepa performed many desired sacrifices.
a country ruled by a king
The king ruled over the kingdom

for thirty thousand years. However, the king could not make up his mind about how they should be saved. O tiger among men! Following the dharma of time, the king succumbed to disease. Because of the deeds that he had himself performed, the king went to Indra's world, after the bull among men had instated his son, Bhageeratha, in the kingdom.

'O descendant of the Raghu lineage! Bhageeratha was a royal sage who was devoted to dharma. The immensely energetic one was without offspring. He didn't possess any sons and desired sons. O descendant of the Raghu lineage! For a long period of time, the king performed austerities in Gokarna.[331] He conquered his senses. He raised up his hands and ate only once, at the end of the month. He observed the vow of the five fires.[332] He engaged in these fierce austerities for one thousand years. The illustrious Brahma, the lord and god of all subjects, was extremely pleased. Accompanied by a large number of gods, the grandfather appeared before the great-souled Bhageeratha, who was tormenting himself through austerities, and said, “O Bhageeratha! O immensely fortunate one! O lord of men! I am pleased with you. You have tormented yourself with excellent austerities. O one who is great in vows! Accept a boon.” The immensely energetic and immensely fortunate Bhageeratha joined his hands in

a word used to begin a letter
salutation and spoke to the grandfather of
admired for past achievements
all the worlds. “O illustrious one! If you are
a simple and plain thing
pleased with me and if my austerities have
to get a thing by effort
borne fruit, let all of Sagara’s sons obtain
water through me. With their ashes
drop or spread small amounts
sprinkled with the water of the Ganga, let all
father of your parent's father
my great-souled great grandfathers find
greatest or most extreme the place where God lives
their ultimate objective in heaven. O god!
a person's child
Grant me offspring. There is no one in our
people from one's family
lineage, in this lineage of the Ikshvakus.
something helpful
This is the next boon that I ask for.”
Having been thus addressed, the grandfather
suggesting future success
of all the worlds replied in auspicious and
sweet words, which were full of sweet
a unit of spoken language
syllables, to the king. “O Bhageeratha! O
maharatha! This desire of yours is great. O
having good luck
fortunate one! O extender of the lineage of

the Ikshvakus! It shall be this way. Ganga, who flows through the Himalayas, is the eldest daughter of the Himalayas. O king! The earth is incapable of withstanding the descent of the Ganga. O king! Hara[333] has been given the task of bearing her burden. O brave one! With the exception of the wielder of the trident, I do not see anyone else who can take on that burden." Speaking in this way to the king, the creator of the worlds addressed Ganga. With the large number of gods, the god then went to heaven.'

Chapter 1(42)

'O Rama! When the god of the gods[334] had departed, he[335] pressed down on the earth with his big toe and stood there, performing austerities for one year. When one year had passed, Pashupati, Uma's consort, worshipped by all the worlds, spoke to the king. "O best among men! I am pleased with you. I will do what is agreeable to you. I will bear the daughter of the king of the mountains on my head. O Rama! The eldest daughter of the Himalayas is worshipped by all the worlds. She assumed an extremely great form, with a force that is difficult to withstand. She descended from the sky, on Shiva's auspicious head. Having been released from there, she was confused by that mass of matted hair. The goddess roamed around there for a large number of years. O descendant of the Raghu lineage! Hara was extremely delighted at this and eventually released Ganga in the direction of Vindusara.[336] The gods, the rishis, the gandharvas, the yakshas and the large number of siddhas witnessed the progress of Ganga from the sky to that spot. The gods were stationed on celestial vehicles that were like cities, yoked to the best of horses and elephants. These mounts staggered at the sight. The supreme descent of Ganga

on the earth was extraordinary. All the
without limit
infinitely energetic gods who had assembled
to gather
witnessed this. As they were surprised,
a small fancy object
the ornaments fell down from the
bodies of these infinitely energetic gods
to shine in a bright way
and it was as if one hundred suns glittered
in or into the middle of
amidst the clouds in the sky. Large
a kind of whale a large snake
numbers of porpoises, serpents and fish
to disturb or excite
were agitated. It was as if flashes of
to make long lines of a color
lightning were streaked throughout the
a soft material
sky. Thousands of flows of foam from the
to cause to move noisily
water were splashed around. It was as if a
a group of birds or animals
flock of swans was stretched out against
clouds in the autumn sky. In some places,
the flow coursed speedily. In other places,
to have a lot of curves
it meandered along curves. In some places,
not proud
the flow was humble and slow. In other

places, it proceeded faster and faster. In some places, water dashed (to hit in a violent way) against water and rose up in torrents (large amount of moving water). It rose up in an instant (a very short time period) and then fell down on the earth again. Dislodged (to remove with force) once,[337] it was dislodged once again from Shankara's head on to the surface of the earth. Devoid of all taints (to damage the condition of), the sparkling (shining with bright light) water roamed (to go to without a purpose) freely. The large number of rishis, gandharvas and the residents of earth touched the sacred (relating to religion) water released from Bhava's[338] body. There were those who were cursed (to use rude words) and had fallen down from the sky to earth. They were sprinkled (drop or spread small amounts) with this water and cleansed (to wash) of all sin (an action considered to be bad). With their sins cleansed by the water, they regained (to get again) their radiant (bright and shining) forms. They again headed towards the sky and

to get again — belonging to each person
regained their own respective worlds.
in a happy manner — drop or spread small amounts
Cheerfully, the world sprinkled itself with
very bright and attractive — to wash
that resplendent water. Cleansed of sin,
everyone was delighted. Bhageeratha, the
a person who is very wise — relating to heaven
royal sage, was on a celestial chariot. As
to a great extent
the immensely energetic one proceeded in
front, Ganga followed him at the rear. O
Rama! The gods, the rishis, all the daityas,
danavas and rakshasas, the best of gandharvas
and yakshas, kinnaras and giant
a large snake
serpents and all the apsaras followed
living in or near water
Bhageeratha's chariot. All the aquatic
creatures also cheerfully followed Ganga.
Wherever King Bhageeratha went, the
admired for past achievements
illustrious Ganga, best among rivers and
substance used for washing
the cleanser of all sins, followed.'

Chapter 1(43)

'The king went to the ocean and penetrated the surface of the ground where the mounds of ashes were, followed by Ganga. O Rama! The ashes were sprinkled with the waters of the Ganga. Brahma, the lord of all the worlds, spoke these words to the king. "O tiger among men! Sagara's sixty thousand great-souled sons have been saved and will go to heaven, like gods. O king! As long as there is water in this ocean on earth, till then, Sagara's sons will reside in heaven, like gods. This Ganga will be known as your eldest daughter. Because of your deeds, she will be famous on earth through your name. The divine Ganga, with three flows, will be known as Bhageerathee. Since she has three flows, she will be known as Tripathaga.[339] O lord of men! Perform the water rites for all your ancestors here. O king! You will thus accomplish your pledge. O king! Your ancestors were exceedingly illustrious. However, even though they were supremely devoted to dharma, they could not achieve what you have. O son![340] In that way, Amshumat was infinitely energetic in this world. However, even he could not accomplish the pledge of bringing Ganga down. Your father, Dileepa, was immensely fortunate and infinite in his energy. He was a royal sage (a person who is very wise), but like a maharshi in his qualities. Though he was established in the dharma of kshatriyas, he was like me in austerities (a simple and plain thing). O unblemished one! Even he was unable to accomplish (to succeed in doing) his desire of bringing Ganga down. O bull (a male animal) among men! However, you have been able to accomplish your pledge (a serious promise or agreement). You will obtain supreme worlds and fame (state of being well known) and will be greatly revered (to have great respect for). O destroyer of enemies! You have accomplished the task of bringing Ganga down. Because of this, you have obtained a great deal of dharma. O supreme among men! O tiger (a kind of wild animal) among men! You will always be able to bathe (to wash oneself) yourself in these waters and purify (to make pure) yourself, thus obtaining sacred (relating to religion) fruits. Now go and

a religious act
perform the water rites for all your ancestors.
a relative of the past having good luck
O king! May you be fortunate. I will
now go to my own world and so should
one who has power and control
you." The lord of the gods, the grandfather
of all the worlds, spoke in this way. After
admired for past achievements
this, the immensely illustrious one went
away to the world of the gods, which is
a person who is very wise
where he had come from. The royal sage,
Bhageeratha, performed the excellent
water rites for the immensely illustrious
sons of Sagara, as is proper, and following
to make pure
the due order. Having purified himself by
the act of washing
bathing in the water, the king entered his
own city. O best among men! O Raghava!
the state of being successful
For the sake of prosperity, he ruled his own
a country ruled by a king
kingdom well and the people were delighted
to get their king back. He was

a feeling of being sad fear of what might happen
devoid of sorrow and devoid of anxiety. He
having success by making money
was prosperous and wealthy. O Rama! I
have thus told you about Ganga in detail. O
having good luck
fortunate one! May you be safe. The time
for sandhya has passed. This account of
family origin to tell one about
Ganga's descent, recounted by me, is
state of being well known
blessed and brings fame, long life, heaven
and sons.'

Chapter 1(44)

On hearing Vishvamitra's words, Rama and Lakshmana were overcome by great wonder. Rama told Vishvamitra, 'O brahmana! The account recited by you, about Ganga's sacred descent and the filling up of the ocean, is wonderful. With Soumitri, I spent the entire night thinking about the auspicious account that you had told us.' When a sparkling morning dawned, after having performed the morning ablutions, Raghava, the destroyer of enemies, spoke these words to Vishvamitra, the great sage. 'While we heard this supreme

to say from memory
relating to religion
suggesting future success
shining with bright light
to start or begin
the act of washing oneself
one that ruins something
a person who is very wise
highest in degree or quality

account, the illustrious night has passed. O great ascetic! It is as if the entire night passed in a single instant, as we reflected on everything that you have told us. We now have to cross this best of rivers, the sacred river with the three flows. O illustrious one! On knowing that you have come, the rishis, the performers of auspicious deeds, have swiftly come here and have brought boats with comfortable spreads.' On hearing Raghava's words, the great-souled one,[341] made arrangements for crossing over, with Raghava and with the large number of rishis. Having reached the northern bank, they worshipped all the rishis. They saw the city of Vishala,[342] situated on the banks of the Ganga. With

a person who is very wise
Raghava, the supreme among sages
quickly proceeded towards the beautiful
to guess
city of Vishala, which was as divine as
heaven.

to a great extent
The immensely wise Rama joined
a word used to begin a letter
his hands in salutation and asked Vishvamitra,
very wise
the great sage, about the supreme
city of Vishala. 'O great sage! To which
people from one's family
royal lineage does Vishala belong? O fortunate
having good luck
one! I am supremely curious and
wish to hear about this.' Hearing Rama's
a male animal
words, the bull among sages started to
to tell one about
recount the ancient tale about Vishala. 'O
Rama! Listen to what I have heard. This
suggesting future success
is an auspicious account about Shakra.
O Raghava! Hear the truth about what
happened in this region. O Rama! Earlier,

in krita yuga, there were the extremely strong sons of Diti. Aditi had immensely fortunate and brave sons who were extremely devoted to dharma.[343] O tiger among men! Those great-souled ones began to think about how they might be immortal, about how they might be without old age and without disease. O Rama! Reflecting on this, those learned ones arrived at a conclusion. They would churn the ocean and obtain juices from this.[344] Having made up their minds to churn, they made Vasuki the rope to be used for churning. With Mount Mandara as the churning road, those infinitely energetic ones started to churn. Dhanvantari[345] arose and so did the extremely radiant apsaras.[346] O best among men! Since those supreme women were generated when the juices of the water were churned, they came to be known as apsaras. Sixty crores of such immensely radiant apsaras arose. O Kakutstha! The number of their attendants was infinite. None of the gods or the danavas wished to accept them. Since they were not accepted, they came to be known as general women.[347] O descendant of the Raghu lineage! The immensely fortunate Varuni,[348] Varuna's daughter, arose and began to search for the path that she should follow. O Rama! Diti's sons did not accept her, Varuna's daughter. O brave one! Aditi's sons accepted that unblemished one. Thereby, the daityas came to be asuras and Aditi's sons became suras.[349]

Having accepted Varuni, the suras were
to feel very happy
delighted and rejoiced. O best among men!
Uchchaishrava, best among horses, arose,
fancy item made of rare stones
and so did the jewel Koustubha. O Rama!
highest in degree or quality
So did the supreme amrita and there was a
people from one's family
great destruction of the lineage because of
to cause extreme pain
that. The sons of Aditi devastated the sons
to kill in a violent way
of Diti. The brave sons of Aditi slaughtered
very violent
Diti's sons in that great, terrible and fierce
to happen in a violent way
battle that raged between the daityas
and the adityas. When Diti's sons were
being killed to get a thing by effort
slain, Purandara obtained the kingdom.
Delighted, he ruled over the worlds, with
large numbers of rishis and charanas.'

Chapter 1(45)

‘When her sons were killed, Diti was extremely miserable. O Rama! She went to her husband Kashyapa, the son of Marichi, and said, “O illustrious! Your immensely strong sons[350] have killed my sons. Through a long period of austerities, I wish to obtain a son who will kill Shakra. I will observe austerities and you should grant me such a conception. I seek your permission to obtain a son who will be Indra’s slayer.” Hearing her words, the immensely energetic Kashyapa, Marichi’s son, replied to Diti, who was supremely afflicted by grief. "O fortunate one! O store of austerities! This will indeed be the case if you remain pure. You will give birth to a son who will kill Shakra in an encounter. However, you will have to remain pure for the entire duration of one thousand years. Through me, you will then give birth to a son who will destroy the three worlds. Having said this, the immensely energetic one touched her with his hand and embraced her. Saying, "May you be safe," he left for his own austerities. O best among men! When he had departed, Diti was greatly delighted. She went to Kushaplavana[351] and tormented herself through extremely terrible austerities. O best among men! While she observed these austerities, the thousand-eyed one,[352] full of supreme qualities, tended to her. The thousand-eyed one supplied her with whatever she desired—fire, *kusha* grass, kindling, water, fruits, roots and everything else. To remove her exhaustion, he massaged her body. Through the entire period, Shakra tended to Diti. O descendant of the Raghu lineage! Only ten years were left for the thousand years to be completed. Extremely happy, Diti told the one with the one thousand eyes, “O supreme among valiant ones! Only ten years are left for my austerities to be complete. O fortunate one! When those are over, you will be able to see your brother. O son! It is for your sake that I will rear him as someone who wishes for victory. O son! He will conquer the three worlds and you will be able to enjoy them with him, without any anxiety.” As Diti spoke in this way, the sun reached the midpoint of the sky. The goddess went to sleep, with her feet placed where her head should have been.[353] Since her feet were where her head should have been, Shakra saw that she had become impure. He was delighted to see that her head was where her feet should have been and laughed. O Rama! Through that weakness, Purandara entered her body. The supremely brave one split her embryo into seven parts. He shattered the embryo with a vajra that possessed one hundred joints. O Rama! Diti woke up at the sound of the weeping and lamenting. Shakra addressed the embryo, “Do not cry! Do not cry!” However, having been shattered by the immensely energetic Vasava, it continued to cry. Diti exclaimed, “Do not kill it. Do not kill it.” To show respect to his mother’s[354] words, Shakra fell out of the body. Still holding the vajra, Shakra joined his hands in salutation and told Diti, “O goddess! You are impure. You slept with your head in the direction that your feet should have been in. I got the chance to strike at the one who would kill Shakra in an encounter. O goddess! I shattered it into seven fragments. You should pardon this act.”’

Chapter 1(46)

‘When the embryo was shattered into seven fragments, Diti was extremely miserable. She entreated the invincible and thousand-eyed one in these words. “The embryo has been shattered into seven fragments because of my crime. O lord of the gods! O slayer of Bala![355] No sin attaches to you because of this. Though my embryo has been destroyed, I wish that you should do something agreeable for me. Let the seven times seven Maruts become guardians of different places.[356] Let these seven sons of mine roam around

the sky
in the firmament, on the shoulders of the
relating to God
wind. Let these sons of mine be divine in
form and let them be famous as Maruts.
to go to without a purpose
Let one of them roam around in Brahma's
world and another in Indra's world. Let
admired for past achievements
the third and immensely illustrious one
be known as the wind that blows through
the firmament. O best among the gods!
Let the fourth follow your command and
roam around in the directions. Let the
name Maruts be given by you and let them
be known as this." Hearing her words,
the thousand-eyed Purandara joined his
a word used to begin a letter
hands in salutation. Bala's slayer spoke the
following words to Diti. "There is no doubt
that everything will occur exactly as you
having good luck
have spoken. O fortunate one! Your sons

will roam around in the form of gods.”

This is what mother and son decided in that hermitage. O Rama! Having become successful, we have heard that they[357] proceeded to heaven. O Kakutstha! In ancient times, this is the country where the great Indra used to reside. This is where Diti obtained success in her austerities and he tended to her.

‘O tiger among men! Ikshvaku had a son who was supremely devoted to dharma. His mother was Alambusha and he was famous as Vishala.[358] In this spot, he is the one who constructed the city of Vishala. O Rama! Vishala’s son was the immensely strong Hemachandra. After this, Hemachandra’s son was the famous

Suchandra. O Rama! Suchandra's son was
famous by the name of Dhumrashva.
Dhumrashva had a son named Srinjaya.
pleasing to look at
Srinjaya's son was the handsome and
powerful Sahadeva. Kushashva was
Sahadeva's son and he was extremely devoted to dharma. Kushashva had a greatly
having or showing a lot of energy
energetic and powerful son, Somadatta.
Somadatta's son was known as Kakutstha.
impossible to defeat
His son is greatly famous and invincible.
to a great extent
That immensely energetic one is named
to exist or be present
Sumati and he is the one who now resides
in this city. Through Ikshvaku's favours,
all the kings of Vishala are great-souled,
having courage
valiant and extremely devoted to dharma.
They have long lives. O Rama! We will
happily spend the night here. O best

among men! Tomorrow, when it is morning, we should see Janaka.’ The immensely energetic and greatly illustrious Sumati heard that Vishvamitra had come. On hearing this, the best among men came out to welcome him. With his priests and relatives, he worshipped him in excellent ways. Asking about his welfare, he joined his hands in salutation and told Vishvamitra, ‘O sage! I am blessed that you have shown me your favours by coming to my kingdom. I have now seen you. There is no one who is more fortunate than I am.’

to a great extent
admired for past achievements
to appear in the open
leader of a religious ceremony
to honor God
a government program to help poor
a word used to begin a letter
a person who is very wise
a country ruled by a king
having good luck

Chapter 1(47)

Having met, they asked about each other's welfare. After the conversation was over, Sumati addressed the great sage in these words. 'O fortunate one! These two young ones are like the gods in their valour. These brave ones possess the strides of elephants and lions. They are like tigers and bulls. Their eyes are large, like the petals of lotuses. They hold swords, quivers and bows. They are about to become adults and are as handsome as the Ashvins. They are like immortals from the world of the gods, who have followed their will and come down to earth. Why have they come here? O sage! What is the reason? Whose sons are they? They are ornaments for this kingdom, like the moon and the sun in the sky. The proportions of their limbs and signs are just like each other's, identical. What is the reason why these best of men have traversed this difficult path?[359] These brave ones wield the best of weapons. I wish to hear the truth about this.' Hearing his words, Vishvamitra told him about what had happened—the residence in Siddhashrama and the slaughter of the rakshasas. Hearing Vishvamitra's words, the king was greatly delighted. Dasharatha's sons had arrived there, as great guests.

to honor God
He worshipped them in the proper way
and tended to the two extremely strong
ones. The two Raghavas were honoured
extremely well by Sumati. After having
spent a night there, they left for Mithila.

relating to religion
On seeing Janaka's sacred city, all the
a person who is very wise act of praising someone
sages had words of commendation and
praise for Mithila and worshipped it.
a place where one lives alone
Raghava saw that there was a hermitage in
a small group of trees
a grove near Mithila. 'This looks like a
beautiful hermitage. Why has it been
to leave and never return admired for past achievements
abandoned by the sages? O illustrious one!
I wish to hear about it. Whose hermitage
was it earlier?' Hearing the words spoken
to a great extent
by Raghava, the immensely energetic and
very wise clearly showing feeling
great sage, Vishvamitra, eloquent in the
use of words, replied. 'O Raghava! I will tell

you with pleasure. Hear the truth about whose hermitage this was and which great-souled one cursed it in rage. O best among men! Earlier, it belonged to the great-souled Goutama. This hermitage was divine and it was worshipped even by the gods. Earlier, he practised austerities here, together with Ahalya. O prince! The immensely illustrious one spent innumerable years here. Discerning that there was an opportunity,[360] the thousand-eyed one, Shachi's husband,[361] assumed the garb of a sage. He came to Ahalya and addressed her in these words. "O one who is well proportioned! Those who seek pleasure[362] do not wait for the time of conception to arrive. O slender-waisted one! I desire to have

sexual contact between people someone related to one in the past
intercourse with you." O descendant of the
people from one's family
Raghu lineage! She knew that it was the
a specific type of clothing
one with the one thousand eyes in the garb
a person who is very wise
of a sage. However, because of her curiosity,
desire to learn or know more to agree
the evil-minded one acceded to what
the king of the gods wanted. Satisfied in
her heart of hearts, she told the best of the
gods, "O best among the gods! I have been
to satisfy fully a name for God
satiated. O lord! However, leave this spot
quickly. O lord of the gods! O one who
shows honours! Always protect me and
your own self." Indra laughed at these
words and told Ahalya, "O one with the
being given enough to satisfy
excellent hips! I am also satiated. I will go
back to where I have come from." After the
to rise from a hidden place
act of intercourse, he emerged from the
a small house to cause to be very scared
cottage. O Rama! He was terrified and

scared that Goutama might return. He saw
very wise
that the great sage, Goutama, was entering.
a simple and plain thing
He was full of the strength of austerities and the gods and danavas found him
to deal with successfully to shine brightly
impossible to withstand. He blazed like the
fire and was wet with water from various
a male animal a person who is very wise
tirthas. The bull among sages arrived
material used to start a fire
there, after collecting kindling and kusha
one who has power and control
grass. On seeing him, the lord of the gods
to cause to be very scared
was terrified. His face bore the marks of
anxiety or pain
distress. Seeing the one with the one
a specific type of clothing
thousand eyes, attired in the garb of a sage,
the sage, full of good conduct, became
angry. He spoke these words to the one
with evil conduct. "O evil-minded one! You
have assumed my form[363] and have done
this. Since you have done what should not

not able to produce children
have been done, you will become infertile."
a person who is very wise
The great-souled sage, Goutama, said this
immediately the male reproductive part
in rage and instantly, the testicles of the
thousand-eyed one fell down on the
to use rude words
ground. Having cursed Shakra, he also
to live in a particular place
cursed his wife. "You will reside here for
many thousands of years. Subsisting on air
to cause to feel extreme pain
and without food, you will torment yourself
a simple and plain thing
through austerities. You will sleep on
dust left after burning a place where one lives alone
ashes. You will live in this hermitage,
not seen or able to be seen
unseen by all creatures. When the invincible
impossible to defeat
Rama, Dasharatha's son, arrives in
to make pure
this terrible forest, you will be purified. O
one who is evil in conduct! When he
becomes your guest, you will lose your
a desire to have money
avarice and confusion. You will then
to get again
regain your own form and find delight

having or showing a lot of energy
with me." The extremely energetic Gout-
ama spoke in this way to the one who was
to give up completely
evil in conduct. He abandoned this hermit-
a place where one lives alone
age, once frequented by siddhas and
leading a strict simple life
charanas. The great ascetic performed
a simple and plain thing — the highest point
austerities on a beautiful summit in the
Himalayas.'

Chapter 1(48)

'Having been rendered infertile, with Agni at the forefront and with a distressed face, Shakra spoke to the gods and large numbers of rishis and charanas. "I have caused an obstruction in the austerities of the great-souled Goutama and have ignited his rage, but I have accomplished a task for the gods.[364] In his rage, he has rendered me infertile and has banished her. Because he released that great curse, I have been able to rob him of his store of austerities.[365] I have helped the cause of the gods. O best among the gods! O large numbers of rishis! O charanas! Therefore, all of you should strive to render me potent again.” Hearing Shatakratu’s words, the gods, with all the Maruts and with Agni at the forefront, went to the ancestors[366] and spoke these words. “This ram has testicles and Shakra has lost his testicles. Quickly take away the testicles from this ram and give them to Shakra. To cause you delight, if humans offer you rams without testicles, even then, you will grant them supreme satisfaction.”[367] Hearing Agni’s words, the assembled ancestors severed the ram’s testicles and gave them to the thousand-eyed one. O Kakutstha! Since then, the assembled ancestors enjoy rams without testicles and discard the testicles if those are offered.[368] O Raghava! Since then, Indra possesses the testicles of a ram. This is as a result of the power of austerities of the great-souled Goutama. O immensely energetic one! Therefore, enter the hermitage of the performer of auspicious deeds.[369] Save the immensely fortunate Ahalya, who has the form of a goddess.’

Hearing Vishvamitra’s words, with Vishvamitra at the forefront, Raghava entered the hermitage, accompanied by Lakshmana. He saw the immensely fortunate one, radiant in complexion because of her austerities. He approached the one who could not be seen by the worlds, not even by gods and asuras. She had been carefully crafted by the creator, using divine maya. Her limbs were covered in smoke and she was like the blazing flames of a fire. She was like a cloud covered in snowy mist, with a radiance like that of the full moon. She was unapproachable, with the complexion of the blazing sun, amidst a store of water. Because of Goutama's words, she had been rendered invisible to the three worlds, until she had seen Rama. The two Raghavas approached her and touched her feet. Remembering Goutama's words, she received them. Extremely controlled, she treated them as guests and offered padya and arghya. Following the prescribed rites, Kakutstha accepted this hospitality. A great shower of flowers descended from

a musical instrument
above and the drums of the gods were
group that has gathered
sounded. There was a large assembly
of gandharvas and apsaras. The gods
to honor God to say
worshipped Ahalya and uttered words
of praise. She had followed Goutama's
to make pure a leg or arm
instructions and had purified her limbs
a simple and plain thing
through the strength of austerities. The
to a great extent
immensely energetic Goutama was happy
to officially tell one to use
with Ahalya. Following the prescribed
a law made by a city govt leading a strict simple life
ordinances, the great ascetic worshipped
Rama. Rama also worshipped the great
very wise
sage, Goutama, in excellent ways. Having
met him in the proper way, he then moved
on to Mithila.

Chapter 1(49)

the most important part
With Vishvamitra at the forefront
and with Soumitri, Rama then travelled
towards the north-east and arrived at
of giving up something
the sacrificial arena. With Lakshmana,
a kind of wild animal
Rama spoke to the tiger among sages.
giving up something one wants
‘The sacrifice of the great-souled Janaka is
suggesting future success to a great extent
auspicious and prosperous. O immensely
having good luck
fortunate one! There are many thousand
brahmanas who have come here. There are
the residents of many countries and are
to succeed in doing
accomplished in studying the Vedas. The
the place where someone lives
residences of the rishis can be seen and
a vehicle pulled by an animal
there are hundreds of carts. O brahmana!

We should identify a proper spot for us
to live in a particular place
to dwell.’ Hearing Rama’s words, Vishvamitra,
very wise to give an order
the great sage, instructed that an
the place where one lives
abode should be constructed in an uninhabited
not lived in by people
spot that had water.

Hearing that Vishvamitra, the best
a person who is very wise
among sages, had arrived, the great king
free from spots and stains
came, with his unblemished priest, Shatananda,
the most important part
at the forefront. With arghya,
act of deciding the outcome
the great-souled officiating priests also
arrived. Following dharma, they offered
to make holy
this and water sanctified with mantras
to Vishvamitra. The great-souled one accepted
the act of praying to a god
Janaka’s worship. He asked about
a government program to help poor
the king’s welfare and about whether all
giving up something one wants
was well with the sacrifice. As is proper,
in a happy manner
the sage cheerfully asked about the

priests and the preceptors and about all those who had arrived. The king joined his hands in salutation and spoke to the best among sages. ‘O illustrious one! With all the excellent sages, please be seated.’ Hearing Janaka’s words, the great sage sat down. With his officiating priest[370] at the forefront, and with his ministers, so did the king. On seeing that everyone had properly sat down on seats in different directions, the king spoke to Vishvamitra. ‘Today, the gods have ensured that my sacrifice will be successful. O illustrious one! Now that I have seen you, I will obtain the fruits of the sacrifice. I am blessed. I am favoured. O bull among sages! O brahmana! With all the sages, you have come to this

a teacher
a word used to begin a letter
admired for past achievements
perform duties at a ceremony
the most important part
giving up something one wants
to get a thing by effort
a male animal

of giving up something
sacrificial arena. O brahmana rishi! The
learned ones have said that only twelve
giving up something one wants
days remain for the sacrifice to be concluded.
O Koushika! You should remain
here, to see the gods receive their shares.'
showing happiness
With a cheerful face, the king addressed
a kind of wild animal
the tiger among sages in this way.

Controlling himself, he joined his hands
a word used to begin a letter having good luck
in salutation and asked, 'O fortunate one!
These two young ones are like the gods in
determination in facing danger
their valour. These brave ones possess the
a long step a large wild cat
strides of elephants and lions. They are
a male animal
like tigers and bulls. They have large eyes
the colorful part of a flower
that are like the petals of lotuses. They
a case for carrying arrows
hold swords, quivers and bows. They are
like the Ashvins in beauty and are about
a being that cannot die
to become adults. They are like immortals

happening after something else
shasas, their subsequent sight of Vishala,
the meeting with Ahalya, Goutama's arrival and their decision to come there, to
a weapon used for shooting
examine the great bow. Vishvamitra, the
very wise
great sage, told all this to the great-souled
to a great extent
and immensely energetic Janaka. He then
stopped.

Chapter 1(50)

Hearing the words of the intelligent Vishvamitra, the body hair of the immensely energetic and great sage, Shatananda, stood up. He was Goutama's eldest son and was extremely radiant because of his austerities. Having seen Rama, he was supremely astounded. Those two princes were happily seated, with their heads bowed. On seeing them, Shatananda spoke to Vishvamitra, best among sages. 'O tiger among sages! After having performed austerities for a long period of time, my illustrious mother[371] showed herself to these two princes. Using forest fare, my illustrious mother worshipped the immensely energetic Rama, who deserves to be worshipped by all creatures that have bodies. You have told Rama about the ancient account, whereby my mother was treated badly by that immensely energetic god.[372] O Koushika! O fortunate one! O best among sages! After having met Rama, my mother has been united with my senior.[373] O descendant of Kushika! My senior has been worshipped by Rama. The immensely energetic and great-souled one has now arrived here and deserves to be worshipped. O descendant of Kushika! Before coming here, did Rama honour my father with a peaceful and controlled state of mind?' The great sage, Vishvamitra, was accomplished in the use of words and eloquent in speech. Hearing Shatananda's words, he replied, 'O best among sages! I have not neglected anything that I could have done. The sage has been united with his wife, just as Bhargava was with Renuka.'[374]

Hearing the words of the intelligent Vishvamitra, the immensely energetic Shatananda spoke these words to Rama. 'O best among men! Welcome. O Raghava! It is good fortune that you have come here, with Vishvamitra, the unvanquished maharshi, leading the way. The brahmana rishi is infinite in his splendour and austerities and has accomplished unthinkable deeds. The immensely energetic Vishvamitra has to be recognized as the supreme destination. O Rama! The truth is that there is no one on earth who is more blessed than he is. You have been protected by Kushika's son, who tormented himself through great austerities. Listen. I will tell you about the great-souled Koushika, about his strength and his conduct. Listen attentively. For a long time, this destroyer of enemies used to be a king, with dharma in his soul. He knew about dharma and was accomplished in learning. He was devoted to the welfare of the subjects. There was a king named Kusha and he was Prajapati's son. Kusha's son was the powerful Kushanabha, who was extremely devoted to dharma. Kushanabha's son was the famous Gadhi. The immensely energetic and great sage, Vishvamitra, is Gadhi's son. The immensely energetic Vishvamitra ruled over the earth. He was a king and ruled the kingdom for many thousand years. On one occasion, the immensely energetic one arrayed an army. Surrounded by an akshouhini, he roamed around the earth. The king progressively travelled through cities, kingdoms, rivers and mountains and arrived at a hermitage. This was Vasishtha's hermitage and there were trees with many kinds of flowers and fruit there. There were diverse kinds of animals and the place was frequented by siddhas and charanas. It was adorned by

to a great extent
having or showing a lot of energy
a country ruled by a king
to place in order
to go to without a purpose
happening gradually over time
a place where one lives alone
different from each other
to make more attractive

gods, danavas and gandharvas and those
who were in the form of kinnaras. It was
to live in quiet and calm
populated by peaceful deer and large
to live in a particular place
numbers of birds dwelt there. It was full of
a large number of brahmana rishis and
to live in a place
inhabited by *devarshis*.[375] There were
a simple and plain thing
siddhas who practised austerities and
those great-souled ones were like the fire.
the state of being successful
There was prosperity everywhere and
there were great-souled ones who were
like Brahma. Some lived on water, others
survived on air. There were others who
flat green part of a plant
subsisted on dry leaves. There were self-
controlled ones who lives on fruits and
to take control of
roots. They had conquered anger and had
conquered their senses. There were *valak-*
to say many times in a pattern
hilya rishis,[376] devoted to chanting and the

act of giving money to church
offering of oblations. Vasishtha’s hermitage
a place where one lives alone
was like Brahma’s world. The immensely
to a great extent
strong Vishvamitra, best among
having won a victory
victorious ones, saw that.’

Chapter 1(51)

to a great extent
‘Seeing this, the immensely strong Vishvamitra
the state of not having pride
was greatly delighted. In humility,
to bend to greet or show respect
the brave one bowed down before
highest in degree or quality
Vasishtha, supreme among those who
to relax in quiet thoughts
meditate. The great-souled Vasishtha said,
admired for past achievements
“Welcome.” The illustrious Vasishtha
requested him to take a seat. When the
able to easily learn or understand
intelligent Vishvamitra had seated himself,
a person who is very wise
as is proper, the supreme among sages
offered him roots and fruits. The supreme
among kings accepted the honour
Vasishtha showed him. The immensely
having or showing a lot of energy
energetic Vishvamitra asked him about

the well-being of austerities, the agnihotra, his disciples and the trees. Vasishtha told the supreme among kings that all was well, everywhere. King Vishvamitra was seated comfortably. The great ascetic, Vasishtha, Brahma's son[377] and best among those who meditate, then asked, "O king! Is everything well with you? Do you take delight in dharma? O king! O one who follows dharma! Are you upright in ruling over your subjects? Are your servants well trained? Do they adhere to your commands? O slayer of enemies! Have you defeated all your enemies? O scorcher of enemies! O tiger among men! O unblemished one! Is everything well about your army, treasury, friends and your sons and

grandsons?” The king told Vasishtha that
to a great extent
all was well, everywhere. The immensely
having or showing a lot of energy
energetic Vishvamitra behaved in a humble
not proud
way towards Vasishtha. Devoted to
dharma, they spent a long period of time
to talk suggesting future success
in conversing about auspicious accounts.
highest in degree or quality
They were supremely delighted and behaved
with love
affectionately towards each other. O
someone related to one in the past people from one's family
descendant of the Raghu lineage! When
admired for past achievements
the conversation was over, the illustrious
Vasishtha smiled and spoke these words to
Vishvamitra. “O greatly strong one! I wish
friendly treatment of guests
to show my hospitality towards you and
very great in size or amount
your army. O immeasurable one! Accept
the honours that you deserve. I wish to
behave properly towards you. Please accept
to cause to be in a condition
what I am about to render. O king! You

are the best of guests and I will make efforts to show you worship." When Vasishtha spoke in this way, the immensely intelligent King Vishvamitra replied, "You have already shown me hospitality. You have given me honours through your words. O illustrious one! I have received the fruits and roots that can be obtained in the hermitage. O illustrious one! I have received padya and achamaniya and I have seen you. O immensely wise one! You have worshipped me well in every possible way of worship. I bow down before you. I will depart now. Please look on me with eyes of affection."[378] The king spoke in this way. However, Vasishtha, with dharma in his soul, invited him again

to ask in a serious way
and repeatedly entreated him. At this,
Gadhi's son agreed and replied to
admired for past achievements
Vasishtha, "O illustrious one! O supreme
a person who is very wise
sage! Then, so be it—whatever brings you
to a great extent
pleasure." Thus addressed, the immensely
having or showing a lot of energy
energetic Vasishtha, supreme among
to relax in quiet thoughts
those who meditate, was delighted. The
to wash to order someone to come
one who was cleansed of sin summoned
covered with many small marks
his speckled cow. "O Shabala![379] Come here
quickly and listen to my words. I wish to
make all the arrangements to treat this
royal sage and his army. Make all the
arrangements for an extremely expensive
a formal dinner party having good qualities
banquet. Let every desirable food be
brought, characterized by the six kinds of
taste of a thing relating to God
flavour.[380] O divine one! O one who yields
the benefit of one
every object of desire! For my sake, shower

a plant that stores water
all of this down. Let the food be succulent.
Let there be drink. Let there be *lehya* and
moving very fast
choshya.[381] O Shabala! Swiftly create a store
of every kind of food.'"

Chapter 1(52)

'O slayer of enemies! Vasishtha spoke to Shabala in this way. The cow that can be milked for every object of desire brought everything that had been wished for. There were sugar cane, honey, parched grain, *maireya*, the best of *asava*,[382] expensive kinds of drink and diverse kinds of food to eat. There were heaps of hot food, piled as high as mountains. There were sweetmeats, liquids and flows of curds. There were many kinds of succulent juices, with the six kinds of flavours. The vessels were full with thousands of products made out of cane. All the people there were satisfied. They ate well and were cheerful. O Rama! Vasishtha made Vishvamitra’s army content. The royal sage, Vishvamitra, rejoiced at having been fed so well. Those who were in the king’s inner quarters[383] and the brahmanas and the priests were also fed well. The advisers, ministers and servants were also honoured in this way. Filled with great delight, he[384] spoke to Vasishtha. “O brahmana! You deserve to be worshipped. Yet, you have honoured us well and worshipped us. O one who is eloquent in speech! Hear my words now. Give me Shabala in exchange for one hundred thousand cows. O illustrious one! She is a jewel and a king is the one who

to gather slowly
should accumulate jewels. O brahmana!
Give me Shabala. According to dharma,
to be a part of admired for past achievements
she belongs to me." The illustrious
a person who is very wise
Vasishtha, supreme among sages, was
addressed in this way. The one with
dharma in his soul replied to Vishvamitra,
one who has power and control
the lord of the earth. "O king! In exchange
for one hundred thousand cows, one
billion cows, or large amounts of silver, I
not able to do something
am incapable of giving you Shabala. O
one that ruins something
destroyer of enemies! I should not abandon
to leave and never return
her, nor should she be separated from
for limitless time
me. Shabala is eternally inseparable from
something that is done
me, like deeds are from one's own self. She
is the one who provides *havya, kavya,*[385]
to provide what is needed
the means of sustaining my life and undertaking agnihotra and the source of

of giving up something act of giving money to church
sacrificial offerings and oblations. She is
something that a person says
the source of utterances of *svaha* and
vashatkara[386] and different kinds of learning.
a person who is very wise
O royal sage! There is no doubt that all
to get a thing by effort
of these are obtained because of her. In
truth, she represents everything for me
and she always satisfies me. O king! There
are many kinds of reasons why I cannot
clearly showing feeling
give you Shabala.” Vasishtha was eloquent
in speech and spoke these words. However,
extremely
Vishvamitra became exceedingly angry
and said, “I will give you fourteen thousand
belts used to load animals
elephants that have golden harnesses
to make more attractive an item worn around the neck
and are decorated with golden necklaces
a stick to make an animal move
and golden goads. I will give you eight
a vehicle pulled by horses
hundred golden chariots that are ornamented
to make sounds like a bell to connect by a bar
with tinkling bells, each yoked to

four white horses. O one who is excellent
a serious promise
in vows! I will give you eleven thousand
having or showing a lot of energy
extremely energetic horses, born in noble
people from one's family
lineages from the best of countries. I will
to arrange in categories
give you ten million adult cows, classified
the natural color of the skin
into different complexions. Give me this
able to easily learn or understand
single cow, Shabala." When the intelligent
Vishvamitra spoke in this way, the illustrious
admired for past achievements
one replied, "O king! Under no circumstances
will I give you Shabala. She alone is
a cut and shined stone something that is very special
my gem. She alone represents my treasure.
She is everything to me. She is truly my
giving up something one wants
life. When sacrifices are performed at the
time of the new moon and the full moon,
she is the one who supplies the dakshina.
O king! She is the one who ensures the
a religious act
performance of many kinds of rites. O

a religious act

king! There is no doubt that all my rites have her as the foundation. There is no need to speak any more. I will not give the one who can be milked for every object of desire.'"

Chapter 1(53)

a person who is very wise　　to stop having or doing
‘The sage Vasishtha refused to give up
the kamadhenu. O Rama! Vishvamitra
then started to drag Shabala away. O Rama!
As Shabala was dragged away by the great-
to cause pain to
souled king, she was miserable. Afflicted
a deep sadness　　to cry
by grief and thinking about this, she wept.
to leave and never return
“Why have I been abandoned by extremely
upset
great-souled Vasishtha? I am distressed
and extremely miserable, being thus
to take quickly
seized by the servants of the king. What
injury have I done to the maharshi with
to wash
the cleansed soul? I have committed no
crime. I am devoted to him and love him.

Why is the one who is devoted to dharma
to leave and never return
abandoning me?” She thought in this way
to make a long loud breath
and sighed repeatedly. With great speed,
to run or go quickly
she dashed towards the supremely energetic
having or showing a lot of energy
Vasishtha. O destroyer of enemies!
to move with force
She flung away the hundreds of servants.
With the speed of the wind, she rushed
towards the feet of the great-souled one.
to cry to express sadness
She wept and lamented. Stationed before
Vasishtha, in a voice that was like the
to make a series of sounds
rumbling of the clouds, Shabala said, “O
admired for past achievements
illustrious one! O son of Brahma! Why am I
being abandoned by you? How is it that the
servants of the king are dragging me away
from your presence?” The brahmana rishi
was thus addressed by the one whose
to feel sad
heart was grief-stricken. She was grieving

and was like his own sister. He said, “O Shabala! I am not abandoning you, nor have you caused me any injury. The immensely strong king is dragging you away from me by force. I do not possess the strength that is equal to his. In particular, he is a king. A king is powerful. The kshatriyas are like the lords of the earth. This akshouhini is full of horses and chariots. There are many elephants and standards. His strength is superior to mine.” The brahmana rishi was infinite in his splendour. Thus addressed by Vasishtha, the one who knew about the use of words, humbly replied in these words. “It has been said that the strength of kshatriyas is not superior in power to that of brah-

to leave and never return
to a great extent
one who has power and control
a vehicle pulled by horses
of high quality
having no limits
great and impressive beauty
in a way without pride

relating to God
manas. Brahmanas possess the divine
member of the highest social class
strength of the brahman. They are superior
of high quality
to kshatriyas. Your strength is immeasurable.
very great in size or amount
He is not stronger than you.
having courage
Vishvamitra may be immensely valiant.
However, your energy is impossible to
to deal with successfully
withstand. You possess the power of the
to ask for help
brahman. Invoke your great energy in me.
the quality of being mean
I will destroy the insolence and strength of
that evil-souled one." O Rama! The greatly
admired for past achievements
illustrious Vasishtha then said, "Create an
army that will overcome the army of the
to shout in a deep voice
enemy." O king! With her bellow, she
created Pahlavas in hundreds. While
Vishvamitra looked on, they destroyed his
entire army. The king became extremely
to become larger or wider
angry and his eyes dilated with rage. Using

of high quality of less importance
superior and inferior weapons, he destroyed the Pahlavas. On seeing that the
to cause pain to
hundreds of Pahlavas were afflicted by
Vishvamitra, she again created a mixed
and terrible force consisting of Shakas and
Yavanas. The earth was completely
covered by this mixed army of Shakas and
feeling no fear extremely
Yavanas. They were brave and exceedingly
having courage to shine brightly a thin string or hair
valiant. They blazed like golden filaments
to have and use a type of weapon
in a flower. They wielded long swords and
a long pointed stick the natural color of the skin
javelins. Their golden complexion seemed
to completely cover
to envelop the sky. Like a blazing fire, they
burnt down his[387] entire army. At this, the
to a great extent
immensely energetic Vishvamitra released
his weapons.’

Chapter 1(54)

'Vasishtha saw that they were being devastated, confounded by Vishvamitra's weapons. He invoked the powers of *yoga* and urged the kamadhenu to create more forces. Through her bellowing, she created Kambojas who were like the sun in their complexion. The Pahlavas, wielding weapons in their hands, were generated from her udders, the Yavanas from the region around her vagina, the Shakas from the region around her rectum and the *mlechchhas*[388] from her body hair. There were also Haritas and Kiratakas. O

someone related to one in the past people from one's family
descendant of the Raghu lineage! In an in-
to cause extreme pain
stant, they devastated Vishvamitra's army
army force that fights on foot
of soldiers, the infantry, the elephants,
a vehicle pulled by horses
the cavalry and the chariots. On seeing
that the soldiers had been destroyed by
the great-souled Vasishtha, one hundred
of Vishvamitra's sons attacked Vasishtha,
being highest in rank to relax in quiet thoughts
supreme among those who meditate. They
to have and use
wielded many kinds of weapons. With his
humkara, the great rishi burnt all of them
down. In an instant, the great-souled
Vasishtha reduced Vishvamitra's sons to
convert to burnt material
ashes, with their horses, chariots and foot
admired for past achievements
soldiers. The extremely illustrious Vish-
vamitra saw that the army of his sons was
to make one fully involved
destroyed. He was ashamed and immersed
in thought. It[389] was like an ocean without

to remove sharp teeth from
force, like a defanged serpent and like a
sun without colour, having just lost its
a warm soft light to kill
radiance. With his sons slain, he was dis-
to worry or upset one
tressed, like a bird that has lost its wings.
the quality of being mean
His insolence was destroyed, his enter-
a difficult activity
prise was destroyed and he didn't know
what to do.

'Engaging the single son who was left to
a country ruled by a king
rule over the kingdom and the earth,
following the dharma of kshatriyas, he
resorted to the forest. He went to the
slopes of the Himalayas, frequented by
to get a thing by effort
kinnaras and serpents. To obtain the
leading a strict simple life
favours of Mahadeva, the great ascetic
experiencing great pain a simple and plain thing
tormented himself through austerities.
one who has power and control
After a long period of time, the lord of the
one who gives something a male animal
gods, the granter of boons who has the bull

a large cloth with writing
on his banner, showed himself to Vishvamitra,
a person who is very wise
the great sage. “O king! Why are
a simple and plain thing
you engaged in these austerities? Tell me
what you desire. I am the one who grants
something helpful
boons. What boon do you wish for? Let it
be known.” Thus addressed by the god, the
leading a strict simple life — to make one weak
great ascetic, Vishvamitra, prostrated
himself and spoke these words to Mahadeva.
free from spots and stains
“O Mahadeva! O unblemished one! If
to give as a gift
you are satisfied with me, bestow on me
a leg or arm
dhanurveda and its various limbs and the
Upanishads with their different limbs and
a thing that is not known
mysteries. O unblemished one! Let all the
weapons that are known to gods, danavas,
maharshis, gandharvas, yakshas and
to show clearly
rakshasas manifest themselves before me.
O god of the gods! Through your favours,

to get a thing by effort
may I obtain what I desire." Saying that he
one who has power and control
agreed to this, the lord of the gods went
the place where God lives to a great extent
away to heaven. The immensely strong
a person who is very wise
royal sage, Vishvamitra, obtained these
weapons. He was filled with great insolence.
the quality of being mean determination in facing danger
He was full of pride. His valour
increased, like that of the ocean on the day
of the full moon. He thought that the
highest in degree or quality
supreme rishi, Vasishtha, was already
a place where one lives alone
dead. The king went to the hermitage and
released these weapons. He burnt down
the entire hermitage with the energy of
these weapons. On seeing that the place
to cause extreme pain
was devastated because of the weapons
able to easily learn or understand
released by the intelligent Vishvamitra, all
to cause to be very scared
the sages were terrified and fled in hundreds
one who accepts teachings
of directions. Vasishtha's disciples

and the birds and animals were fright-
to cause to become afraid
ened. Scared, they fled in thousands of
directions. The great-souled Vasishtha's
a place where one lives alone a very short time period
hermitage became deserted. In an instant,
the burning of a dead body
it became as silent as a cremation ground.
Vasishtha repeatedly said, "Do not be
frightened. I will destroy Gadhi's son, like
to make a thing go away or end to a great extent
the sun dispels the mist." The immensely
having or showing a lot of energy
energetic Vasishtha, supreme among
to relax in quiet thoughts
those who meditate, said this. Angrily, he
spoke these words to Vishvamitra. "I have
to help to grow or develop
nurtured this hermitage for a long time
showing a lack of judgement
and you have destroyed it. You are foolish
and evil in conduct. Therefore, you will no
a strong feeling of anger
longer survive." Saying this, in great rage,
he quickly raised his staff. It was like the

fire of destruction, devoid of smoke, and was just like the other staff.'[390]

Chapter 1(55)

'The immensely strong Vasishtha spoke in this way to Vishvamitra. Asking him to wait, he raised the Agneya weapon.[391] In anger, the illustrious Vasishtha spoke these words. "O worthless kshatriya! Stay there and show me whatever strength you possess. O son of Gadhi! I will destroy your insolence and your weapons. What is the strength of kshatriyas when it faces the great strength of brahmanas? O worst of kshatriyas! Behold my divine strength, one that comes from being a brahmana." With the supreme Agneya weapon, invoked on the brahmana's rod, he pacified the weapon of Gadhi's son, like a flood of water douses a fire. In rage, Gadhi's descendant hurled *varuna*, roudra, *aindra, pashupata* and aishika weapons and *manava, mohana, gandharva, svapana, jrimbhana, mohana, santapana* and *vilapana.*[392] There were *shoshana* and *darana* and the vajra weapon, which is extremely difficult to withstand. There was Brahma's noose, Kala's[393] noose and Varuna's noose. There was the beloved weapon *pinaka,*[394] the weapon that dries up, the weapon that wets and the weapon that is like thunder. There were the weapons *danda, paishacha* and *krouncha.*[395] There were the chakras of Dharma, Kala and Vishnu. There were the weapons *vayavya, mathana* and *hayashira*.[396] He hurled two spears known as *kankala* and *musala*. There was the extremely great weapon of the Vidyadharas and Kala's terrible weapon. There was the terrible trident and *kapala* and *kankana*.[397] O descendant of the Raghu lineage! He hurled all these different weapons. Vasishtha is supreme among those who meditate and what transpired was extraordinary. The son of a brahmana used his staff to devour all of these. When all these were pacified, in anger, Gadhi's descendant invoked *brahmastra*.[398] On seeing that weapon, on seeing that brahmastra had been invoked, all the gods, with Agni at the forefront, the divine

a large snake
rishis, the gandharvas, the giant serpents
to cause to be very scared
and all the three worlds were terrified.
However, even that extremely terrible
to greatly affect or control
brahmastra was devoured by the brahmana's
energy. O Raghava! Vasishtha
to destroy completely
devoured everything through the brahmana's
staff. The great-souled Vasishtha
devoured brahmastra and assumed an
very violent
extremely terrible and fierce form that
to surprise and confuse
confounded the three worlds. From the
the hot glowing gas of a fire
great-souled Vasishtha's body hair, flames
to rise from a hidden place having or producing fire
seemed to emerge and those fiery rays
to give a slight quality
seemed to be tinged with smoke. The
to shine brightly
brahmana's staff flamed as it was held in
his hand. It was like the fire of destruction,
a straight thin stick or bar
devoid of smoke, and was like Yama's rod.
a person who is very wise
The large number of sages praised

highest in degree or quality
Vasishtha, supreme among those who
to relax in quiet thoughts
meditate. “O brahmana! Your strength is
impossible to defeat
invincible and so is the energy you bear
to begin burning
and ignite. O brahmana! You have countered
leading a strict simple life
the great ascetic, Vishvamitra. O
supreme among those who meditate!
anxiety or pain
Show your favours. Let the distress of the
to make a thing go away or end
worlds be dispelled.” Thus addressed, the
to a great extent
immensely strong and great ascetic was
to make a long loud breath
calmed. Countered, Vishvamitra sighed
and spoke these words. “Shame on the
strength of kshatriyas. The strength of a
brahmana’s energy is indeed the strength
that is most powerful. A single staff of a
brahmana has destroyed all my weapons.
On examining the matter, my mind and

senses are pleased. I will resort to great austerities so that I can become a brahmana.'"

a simple and plain thing

Chapter 1(56)

'His heart was tormented,[399] remembering the subjugation he had been subjected to. Because of the enmity with the great-souled one,[400] he sighed repeatedly. O Raghava! With his wife, he headed for the southern direction. Vishvamitra, the great ascetic, subjected himself to supreme austerities. He followed self-control, practising those supreme austerities and subsisting on fruits and roots. He had sons who were devoted to truth and dharma—Havishpanda, Madhushpanda, Dridhanetra and Maharatha. After a full one

experiencing great pain
state of forcing to submit
a feeling of extreme dislike
to make a long loud breath
leading a strict simple life
highest in degree or quality
a simple and plain thing

thousand years, Brahma, grandfather of the worlds, spoke these sweet words to Vishvamitra, the store of austerities. “O son of Kushika! Through your austerities, you have conquered the worlds meant for rajarshis. Because of your austerities, we will know you as a rajarshi.” Having said this, with the other gods, the immensely energetic Brahma, the supreme lord of the worlds, went to heaven and to Brahma’s world. Hearing this, Vishvamitra was somewhat ashamed and crestfallen. Full of great misery and intolerance, he said, “Despite my having practised great austerities, all the gods and the large number of rishis have only come to know me as a rajarshi. I think all my austerities have

a simple and plain thing
to take control of
to a great extent
having or showing a lot of energy
one who has power and control
the place where God lives
very sad and disappointed
extreme suffering
state of being annoyed easily

been fruitless." O Kakutstha! Having made up his mind in this way, the supreme-souled and great ascetic undertook supreme austerities again. At that time, there was the famous Trishanku, a descendant of the lineage of the Ikshvakus. He was truthful in speech and had conquered his senses. O Raghava! His mind turned towards undertaking a sacrifice whereby, in his own physical body, he could go to the supreme destination of the gods.[401] Having thought of this, he invited Vasishtha.[402] However, the great-souled Vasishtha expressed his inability. Having been refused by Vasishtha, he left for the southern direction, where Vasishtha's sons had been tormenting themselves through austerities for a long time. Trishanku saw one hundred of Vasishtha's supremely radiant, extremely energetic and illustrious sons, tormenting themselves. He approached all those great-souled sons of his preceptor.[403] He first greeted them, somewhat ashamed and with a downcast face. He joined his hands in salutation and addressed all those greatly energetic ones. "I have come here to seek refuge with you. You are the ones who grant refuge and I am one who seeks refuge. O fortunate ones! I have been refused by the great-souled Vasishtha. I wish to perform a great sacrifice and you should grant me your permission. I have bowed down before all the sons of my preceptor, seeking their favours. O brahmanas! You have based yourselves in austerities and I bow down my head and worship you. I desire that you self-controlled ones should ensure the success of my sacrifice, so that I can reach the world of the gods in my own physical body. O stores of austerities! Refused by Vasishtha, I do not see any other refuge anywhere, with the exception of all the sons of my preceptor. For all those who belong to the Ikshvaku lineage, priests are the supreme destination. Therefore, thereafter,[404] all of you are like gods to me.'"

Chapter 1(57)

'O Rama! On hearing Trishanku's words, the one hundred sons of the rishi were enraged. They addressed the king in these words. "O evil-minded one! You have been refused by your preceptor, who is truthful in speech. How can you cross him and approach a different branch?[405] In every situation, priests are the supreme destination for those of the Ikshvaku lineage. We are incapable of negating the words of the one who is truthful in speech. The illustrious rishi, Vasishtha, has conveyed his inability. How can you then think of

giving up something one wants
inviting us to undertake such a sacrifice? O
showing a lack of judgement
best among men! You are foolish. You
should go back to your own city. O king! In
admired for past achievements
the three worlds, that illustrious person[406]
is the only one who can undertake such a
sacrifice.” Hearing their words, the king’s
to become larger or wider
eyes dilated in rage. He again addressed
them in these words. “I have been refused
a teacher
by my preceptor and by the sons of my
a simple and plain thing
preceptor. O stores of austerities! May you
having good luck
place where one is going
be fortunate. I will find another destination.” Hearing those terrible words, the
sons of the rishi became extremely angry.
to use rude words
They cursed him, “You will become a
chandala.”[407] Saying this, those great-souled ones entered their own respective
belonging to each person
a place where one lives alone
hermitages. When the night was over, the

king became a chandala. He was dark and
to put on attractive clothes piece of clothing
was attired in dark-blue garments. His
being hard to deal with
form was harsh and his hair stood up, like
to spread over a surface
a standard. He was smeared in paste and
to make more attractive wood for burning a dead body
adorned with garlands from funeral pyres.
way to make a thing attractive to see and identify
His ornaments were made out of iron.
to leave and never return
Seeing this, all the ministers abandoned
the person who now had the form of a
chandala. O Rama! The citizens who followed
to run away from danger
him also fled. O Kakutstha! Alone,
the king went to the supreme-souled
a simple and plain thing
Vishvamitra, the store of austerities who
to burn the surface of
was scorching himself, day and night. O
Rama! Vishvamitra saw that the king had
not having success
been unsuccessful. Seeing his form of a
a person who is very wise
chandala, the sage was overcome by compassion.
a desire to help others
Overcome by compassion, the

having or showing a lot of energy
extremely energetic one, supremely de-
voted to dharma, spoke these words to the
king, who was terrible in form. "May you
having good luck — to a great extent
be fortunate. O prince! O immensely
strong one! What task has brought you
feeling no fear — one who has power and control
here? O brave one! The lord of Ayodhya has
to use rude words — to achieve something
been cursed and has attained the state of a
chandala." He was addressed in these
clearly showing feeling
words by one who was eloquent in speech.
Hearing these words, the king, who had
become a chandala, joined his hands in
a word used to begin a letter — to refuse in a rude way
salutation and said, "I have been rebuffed
a teacher
by my preceptor and by the sons of my
to succeed in doing
preceptor. I have not accomplished my
to oppose or challenge
wish and am now confronted by this
a terrible disaster — friendly and pleasant
catastrophe. O one who is amiable to
to look — the place where God lives
behold! I desire to go to heaven in my own

physical body. I have performed one hun-
giving up something one wants — to get a thing by effort
dred sacrifices, but have not obtained that
to make
fruit. I have never uttered a lie in the past,
complete and total — friendly and pleasant
nor will I ever utter a falsehood. O amiable
one! Following the dharma of kshatriyas, I
vouch that this is the reason for this catas-
a terrible disaster
trophe. Curse me if it is otherwise. I have
performed many kinds of sacrifices. I have
followed dharma and ruled over the
subjects. I have satisfied my great-souled
a teacher
preceptors with my good conduct. I sought
and desired to perform a sacrifice in ac-
a male animal
cordance with dharma. O bull among
a person who is very wise
sages! However, my preceptors are not
what happens in the future
content at this. I think that destiny is
highest in degree or quality — having no result
supreme and human endeavour is futile.
Destiny cannot be crossed. In every way,

what happens in the future shelter from danger
destiny is the supreme refuge. That is the
to cause pain to
reason I am supremely afflicted and seek
having good luck something that is done
your favours. O fortunate one! My deeds
have been countered by destiny. You
should do what needs to be done. There is
place where one is going
no other destination for me. There is no
other refuge for me. You should counter
serious effort or attempt
destiny through your human endeavour.'"

Chapter 1(58)

'Full of compassion, Kushika's descendant spoke these sweet words to the king, who presented himself in the form of a chandala. "O son![408] O descendant of the Ikshvaku lineage! Welcome. I know that you are extremely devoted to dharma. O bull among sages! Do not be scared. I will be your refuge. I will invite all the maharshis who are auspicious in their deeds, so that they can assist in the sacrifice. O king! You will perform the sacrifice that was foiled. You will go to heaven in your own physical body, in your original form, as

to get a thing by effort
well as in the form obtained because of the
a teacher
curse of your preceptors. O lord of men! I
the place where God lives
think that heaven is as good as in your
hands. You have approached and sought
shelter from danger
refuge with Koushika, who is the one who
to a great extent
grants refuge.” Having said this, the immensely
energetic and immensely wise
to give an order
one instructed his sons, who were supremely
highest in degree or quality
devoted to dharma, to make all
giving up something one wants
the arrangements for the sacrifice. He
to get by a special effort
summoned all his disciples and spoke
these words to them. “O sons! Following
my instructions, bring all the rishis and
their disciples. Bring their well-wishers
and the extremely learned assistant
leader of a religious ceremony
priests. If anyone ignores these words, or
red with pain and made bigger
inflamed by the strength of their words,

speaks anything against them, and also everything that is left unsaid, let all that be reported to me." Hearing these words and following his command, they left in different directions. All those who knew about the brahman started to assemble from different countries. The disciples returned to the sage, who blazed in his energy, and reported all the words spoken by those who knew about the brahman. "On hearing your words, all the brahmanas have arrived from different countries, or are coming. However, Mahodaya[409] ignored them. Also, all those one hundred sons of Vasishtha dilated their eyes in rage. O bull among sages! You should hear everything that they said. 'A kshatriya[410] is the offici-

leader of a religious ceremony
ating priest for a chandala who is under-
giving up something one wants group that has gathered
taking a sacrifice. In such an assembly,
to have the qualities of
how can the gods and the rishis partake of
act of giving money to church
the oblations? Having enjoyed the food of a
chandala, how will the great-souled brah-
the place where God lives
manas go to heaven, even if they are
a kind of wild animal
protected by Vishvamitra?’ O tiger among
to become larger or wider
sages! Their eyes dilated with rage, all the
sons of Vasishtha, together with Maho-
to say severe or mean
daya, uttered these harsh words.” Hearing
a male animal
all their words, the eyes of that bull among
sages dilated with rage. He angrily said, “I
a simple and plain thing
am established in my fierce austerities. All
to badly criticize
those evil-souled ones who revile an un-
free from spots and stains
blemished one like me will be reduced to
convert to burnt material
ashes. There is no doubt about this. Right
a loop at the end of a rope to communicate
now, the noose of time will convey them to

Yama's eternal abode. For seven hundred births, all of them will be those who feed on corpses. They will be known as *mushtikas*.[411] They will be shunned and will always feed on the flesh of dogs. They will roam around in the worlds, deformed and disfigured. The evil-minded Mahodaya has abused someone as unblemished as me. He will be abhorred by all the worlds and will become a nishada. He will always be engaged in taking the lives of others and will always be cruel. Because of my rage, he will face this catastrophe for a long period of time." The great ascetic, Vishvamitra, spoke these words. After this, in the midst of the rishis, the immensely energetic and great sage stopped.'

Chapter 1(59)

'In the midst of the sages, through the strength of his austerities, the immensely energetic Vishvamitra said that he would slay Mahodaya and the sons of Vasishtha. He said, "This heir of the Ikshvaku lineage is known by the name of Trishanku. He is generous and is devoted to dharma. He has sought refuge with me. He wishes to conquer the world of the gods in his own physical body. With me, all of you undertake this sacrifice, so that he can go the world of the gods in his own physical body." All those maharshis knew about

dharma. Hearing his words, all of them
consulted with each other and spoke
a person who is very wise
words that were full of dharma. "The sage
one who has the right to a property people from one's family
who is an heir of the Kushika lineage is extremely
likely to
prone to anger. There is no doubt
that we must completely act in accordance
admired for past achievements
with his words. The illustrious one is like
a rude word to express anger
the fire. He will curse us in his rage. Therefore,
giving up something one wants
let us undertake this sacrifice, so that
the heir of the Ikshvaku lineage can go to
the place where God lives
heaven in his own physical body, thanks
to Vishvamitra's energy." Thus, all of them
engaged themselves in undertaking that
sacrifice. Having spoken those words,
to begin something a religious act
all the maharshis initiated the rites. The
to a great extent
immensely energetic Vishvamitra became
perform duties at a ceremony
the officiating priest for the sacrifice. The

perform duties at a ceremony to succeed in doing
officiating priests, accomplished in the use
a repeated word or phrase
of mantras, chanted mantras. Following
to officially tell one to use
the prescribed ordinances, they performed
an act done in the same way
all the rituals. After a long period of time,
leading a strict simple life
Vishvamitra, the great ascetic, invited
all the gods to accept their shares in the
giving up something one wants
sacrifice. However, all the gods did not
arrive to accept their shares in the sacrifice.
a person who is very wise
At this, Vishvamitra, the great sage,
to cause to be filled with
was infused with rage. He angrily raised
of giving up something
a sacrificial ladle and spoke to Trishanku.
a name for God to look
"O lord of men! Behold the strength of
a simple and plain thing
the austerities I have earned for myself.
to communicate
Through my own energy, I will convey
the place where God lives
you to heaven in your physical body. It
is extremely difficult to go to heaven in
one's own physical body. O lord of men! Go

there. O king! Even if I have earned a little
a good quality a simple and plain thing
bit of merit through my own austerities,
the place where God lives
through that energy, go to heaven in your
own physical body.” O Kakutstha! When
a person who is very wise
the sage spoke in this way, while the sages
one who has power and control
looked on, the lord of men went to heaven
in his own physical body.

‘When he saw that Trishanku had
to increase rapidly
soared to the world of the gods, with all the
other large number of gods, the chastiser
of Paka addressed him in these words. “O
Trishanku! Leave this place. You have not
the place where one lives
done anything to make heaven your abode.
showing a lack of judgement to use rude words
O foolish one! You have been cursed by
a teacher
your preceptor. Fall down to earth, with
towards the lower level
your head facing downwards.” Thus
addressed by the great Indra, Trishanku

started to fall down again. He screamed out to Vishvamitra, the store of austerities, "Save me." Hearing his loud wails, Koushika became extremely angry and said, "Stay there. Stay there." He was like another Prajapati.[412] In the midst of the sages, along the southern direction, the energetic one created another group of saptarshis.[413] Senseless with rage, in the midst of the sages, the extremely illustrious one then started to create garlands of nakshatras, located in the southern direction. Tainted by his rage, he created generations of nakshatras. "I will create another world with an Indra, or perhaps it doesn't need an Indra." In his anger, he started to create another set of gods. The

a male animal
large number of rishis and the bulls among
to cause to be very scared
the gods were extremely terrified at this.
to ask in a serious way
They entreated the great-souled Vishvamitra
to a great extent
in these words. “O immensely
having good luck make something less beautiful
fortunate one! This king is blemished
a cause of trouble or bad luck
because of the curse imposed by his preceptor.
a teacher a simple and plain thing
O store of austerities! He does not
the place where God lives
deserve to go to heaven in his own physical

body.” Hearing the words of the gods,
a person who is very wise
Koushika, bull among sages, spoke these

extremely great words to all the gods. “O

fortunate ones! I have promised King
to go up
Trishanku that he will ascend there in his

own physical body. I am not interested in
the quality of not being true
ensuring the falsity of that pledge. In his

own physical body, let Trishanku enjoy
time without an end
heaven for eternity. Let all my fixed nak-

shatras also be there. As long as the worlds exist, let all of them remain there. For my sake, all of you gods should agree to this.” Thus addressed, all the gods replied to the bull among sages. “O fortunate one! It shall be that way and all of them will remain there. Many of them will be there, but will be outside Vaishvanara’s path.[414] O best among sages! Trishanku will also be there, amidst the radiance of the blazing nakshatras, like an immortal, but with his head hanging downwards.” In the midst of the rishis, worshipped by all the gods, the immensely energetic Vishvamitra, with dharma in his soul, agreed to what the gods had said. O supreme among men! After this, at the conclusion of the sac-

a simple and plain thing

rifice, all the gods and the great-souled sages, stores of austerities, returned to wherever they had come from.’

Chapter 1(60)

'O tiger among men! The immensely energetic Vishvamitra saw that the rishis had left. He spoke to all the residents of the forest. "A great obstruction has now arisen in the southern direction.[415] We will head for another direction and perform austerities there. O great-souled ones! There is the extensive region of Pushkara in the western direction. We will happily practise austerities in the supreme hermitages there." Having said this, the immensely energetic, invincible and great sage performed fierce austerities in Pushkara. He

subsisted on roots and fruit. At that time,
one who has power and control
there was a king who was the lord of
Ayodhya. He was famous as Ambareesha
killing to please a god
and he started to perform a sacrifice.
to take quickly
However, Indra seized the animal the
a religious person to set aside for a purpose
sacrificer had earmarked. When the animal was destroyed, the brahmanas spoke
to the king. "O king! Because of your
quality of not being careful to use legal power to take
carelessness, the animal has been seized and
to be a part of
destroyed. If objects belonging to the king
not guarded
are left unprotected and are destroyed, the
to slowly go to a lower level a male animal
sin devolves on the king. O bull among
payment for a wrong act
men! A great rite of atonement must be
performed. Let a man or an animal be
an act done in the same way
quickly brought, so that the ritual can
continue." O bull among men! Hearing the
a teacher to a great extent
words of the preceptors, the immensely

intelligent king offered thousands of cows in exchange, so that he might obtain an animal. The lord of the earth searched in countries, habitations, cities, forests and even in sacred hermitages. O descendant of the Raghu lineage! O son![416] He saw Richika seated in Bhrigutunda, with his son and his wife. The infinitely radiant rajarshi bowed his head down and worshipped the immensely energetic brahmana rishi, who blazed in the radiance of his austerities. In every possible way, he asked about Richika's welfare and then spoke these words. "O immensely fortunate one! O descendant of the Bhrigu lineage! If you give me your son in exchange for one hundred thousand cows, I

of giving up something
will obtain a sacrificial animal and will be
successful. I have visited all the countries,
suited for a purpose
but have not obtained an appropriate
sacrificial animal. In exchange for that
price, you should grant me one of your
to a great extent
sons."[417] Thus addressed, the immensely
having or showing a lot of energy
energetic Richika replied in these words.

"O best among men! I will never sell my
oldest
eldest son." Hearing those words, the
leading a strict simple life
ascetic mother of those great-souled ones
a kind of wild animal
spoke to Ambareesha, tiger among men.

"O king! Know that the youngest son is my
very much loved
beloved.[418] O best among men! It is often
the case that the eldest is loved by fathers
and the youngest by mothers. Therefore, I
am protecting the youngest." O Rama!
a person who is very wise
When the sage spoke those words and the

sage's wife spoke similar words, the son in the middle, Shunahshepa,[419] himself said, "My father has said that the eldest cannot be sold and my mother has said the same about the youngest. O king! I therefore think that the son in the middle can be sold. Take me." O descendant of the Raghu lineage! Extremely happy, the lord of men gave one hundred thousand cows, accepted Shunahshepa and left. Rajarshi Ambareesha swiftly ascended his chariot. The immensely energetic and greatly illustrious one left quickly with Shunahshepa.'

Chapter 1(61)

‘O best among men! O descendant of the Raghu lineage! Having taken Shunahshepa, when it was noon, the immensely illustrious king rested in Pushkara. While he was resting, the immensely illustrious Shunahshepa also came to the excellent Pushkara and saw Vishvamitra. He showed distress in his face. He was miserable because of thirst and exhaustion. He fell down on the sage’s lap and spoke these words. “I do not have a mother, nor a father. Where are my kin and relatives? O amiable one! O bull among sages! Follow-

ing dharma, you should save me. O best
a person who is very wise one that keeps from harm
among sages! You alone are the protector,
one who restores furniture
the preserver of everything. Let the king be
successful, but let me also have an undecaying
to cause to feel extreme pain
and long life. Let me torment
a simple and plain thing
myself through the best of austerities and
to get a thing by effort the place where God lives
obtain the world of heaven. Using your
intelligence become a protector to one who
is without a protector. O one with dharma
in his soul! Like a father, you should save
me from all difficulty." Hearing his words,
leading a strict simple life
Vishvamitra, the great ascetic, comforted
him in various ways. He spoke these words
to his sons. "Fathers give birth to sons for
the benefit of one
the sake of welfare and benefit in the world
in a future time or state
hereafter. That time has come to pass. This
very wise shelter from danger
child, the son of a sage, desires refuge with

me. O sons! We should bring him pleasure
by ensuring his life. All of you are the
one who entertains something that is done
performers of excellent deeds. All of you
are devoted to dharma. Satisfy Agni by
offering one of your own selves, like a
of giving up something
sacrificial animal, to the Indra among
kings. Then Shunahshepa will have a
one that keeps from harm a barrier
protector and there will be no obstructions
killing to please a god
to the sacrifice. The gods will be satisfied
a serious promise or agreement
and I will also adhere to my pledge." O best
very wise
among men! On hearing the sage's words,
Madhushyanda and the other sons were
showing a lack of respect a name for God
insolent. They dismissively said, "O lord!
to leave and never return
How can you abandon your own sons and
to notice
protect the son of another? We perceive
this as something that should not be done,
it is like an act of eating dog meat." When

he heard the words of his sons, the eyes of
a male animal a person who is very wise
that bull among sages became red with
a strong feeling of anger showing a lack of judgement
rage. He said, "You have foolishly uttered
criticize strongly in public
these words and have thereby censured
do a thing that is not allowed
dharma. You have transgressed me in
words that are terrible. They make the
body hair stand up. Like the sons of
Vasishtha, all of you will be reborn as those
who subsist on dog meat. For a full one
to go to without a purpose
thousand years, you will roam around on
to use rude words
the earth in that way." Having cursed his
highest in degree or quality
sons in that way, the supreme sage then
to cause pain to
sought to protect the afflicted Shunah-
a government program to help poor
shepa and ensure his welfare. "When you
of giving up something
are tied to the Vaishnava sacrificial altar
relating to religion to make more attractive
with sacred bonds and adorned with red
a ring or rope made of leaves being skilled in a language
garlands and paste, address these eloquent

a person who is very wise
words to Agni. O son of a sage! At Am-
words repeated in a pattern relating to God
bareesha's sacrifice, chant these two divine
a religious song to get a thing by effort
hymns and you will obtain success." Con-
trolled in his mind, Shunahshepa accepted
those two chants. He quickly went to
a large wild cat
Ambareesha and said, "O lion among
kings! O great spirit! Let us quickly go to
group that has gathered
the assembly. O Indra among kings! Let
a commitment to a purpose
your consecration take place." On hearing
the words of the rishi's son, the king was
very excited and interested to do something different
eager and happy. Without deviating, he
moving very fast of giving up something
swiftly went to the sacrificial arena. With
leader of a religious ceremony
the permission of the assistant priests, he
dressed the sacrificial animal[420] in red
piece of clothing
garments, marked him out with auspi-
suggesting future success a place for giving offerings
cious signs and tied him to the altar. When
very wise
he had been tied there, the sage's son

pleased the two gods, Indra and Indra's younger brother[421] with those two chants. The thousand-eyed one was pleased at that secret chanting. O Raghava! He granted a long life to Shunahshepa. O best among men! O Rama! The king completed his sacrifice and through the favours of the thousand-eyed one, obtained a multitude of fruits. O best among men! The great ascetic, Vishvamitra, with dharma in his soul, performed austerities in Pushkara for another one thousand years.'

Chapter 1(62)

'One thousand years were over. After the vow (a serious promise) was over, the great sage (a person who is very wise) bathed and all the gods assembled (to gather) to grant him the fruits he desired from the austerities (a simple and plain thing). The greatly energetic (having or showing a lot of energy) Brahma spoke these extremely agreeable (pleasing) words to him. "O fortunate (having good luck) one! Through your own auspicious (suggesting future success) deeds, you have now become a rishi." Having said this, the lord (a name for God) of the gods again returned to heaven. The immensely (to a great extent) energetic Vishvamitra performed great austerities again. O best among men! After a long period of time, the supreme (highest in degree or quality) apsara, Menaka, arrived

to wash oneself
and started to bathe in Pushkara. Kushika's
having or showing a lot of energy
greatly energetic son saw Menaka. She was
better than all others
unmatched in her beauty and was like a
flash of light in a storm
flash of lightning in a cloud. On seeing her,
a person who is very wise state of forcing to submit
the sage came under the subjugation of
Kandarpa and spoke these words. "O
to exist or be present
apsara! Welcome. Reside here, in my
a place where one lives alone
hermitage. O fortunate one! Show me your
to surprise and confuse
favours. I am extremely confounded by
Madana." Thus addressed, the beautiful
to live in a particular place
one started to dwell there. Vishvamitra
to oppose or challenge a barrier
was confronted with a great obstruction in
a simple and plain thing friendly and pleasant
his austerities. O Raghava! O amiable one!
While she happily dwelt there, in Vishvamitra's hermitage, ten years passed.
very wise
After this time had passed, the great sage,
Vishvamitra, became ashamed. He was

overcome by sorrow and started to think. O descendant of the Raghu lineage! The sage had intolerant thoughts. “All the gods have done this, to rob me of my great austerities. Ten years have passed, like only a day and a night. Because I was overcome by desire and confusion, this obstruction has presented itself.” The supreme among sages sighed. He sorrowed with repentance. He saw that the apsara was terrified and trembling, her hands joined in salutation.[422] Using sweet words, Kushika’s son asked Menaka to leave. O Rama! Vishvamitra then went to the northern mountains.[423] Wishing to conquer desire, the immensely illustrious one turned to devotion. On the banks of the

to cause to feel extreme pain
Koushiki, he tormented himself through
a simple and plain thing
extremely difficult austerities. O Rama! In
the northern mountains, he practised
terrible austerities for one thousand years
and the gods were scared. All the large
to gather
number of rishis and gods assembled and
consulted, deciding that Kushika’s son
to get a thing by effort
should be successful in obtaining the
a name or title
appellation of “maharshi”. Hearing the
words of the gods, the grandfather of all
the worlds spoke these sweet words to
Vishvamitra, the store of austerities. “O
son! O maharshi! Welcome. I am satisfied
very violent
by your fierce austerities. O Koushika! I
grant you the title of maharshi.” Hearing
Brahma’s words, Vishvamitra, the store of
to bend to greet or show respect
austerities, bowed down, joining his hands

in salutation. He replied to the grandfather, “O illustrious one! If I have accumulated unsurpassed merit through my own auspicious deeds, if I have conquered my senses, you should address me as *brahmarshi*.”[424] Brahma told him, “O tiger among sages! You have still not conquered your senses and need to strive more.” Saying this, he returned to heaven. The gods also departed. The great sage, Vishvamitra, stood with his hands raised up, without any support. Subsisting only on air, he performed austerities. During the summer, he observed the five fires. During the monsoon, the open sky was his shelter. During the winter, during night and day, the store of austerities slept in the water.

In this way, he performed fierce austerities for one thousand years. While Vishvamitra, the great sage, tormented himself in this way, Vasava and the other gods were extremely frightened. With the large number of Maruts, Shakra spoke words that were beneficial to him, but not beneficial to Koushika, or to the apsara Rambha.’

Chapter 1(63)

‘“O Rambha! You have to perform an extremely great task for the gods. You have to seduce Koushika, confounding him with desire.” O Rama! Thus addressed, the apsara spoke to the intelligent and thousand-eyed one. She joined her hands in salutation and replied to the lord of the gods. “O lord of the gods! The great sage, Vishvamitra, is terrible. O god! There is no doubt that he will unleash his terrible rage on me. O god! I am frightened on that account and you should show me your favours.” The thousand-eyed one

a shaking motion
replied to the one who was trembling, her
a word used to begin a letter
hands joined in salutation. “O Rambha!
Do not be scared and act according to my
a type of bird
instructions. I will become a cuckoo that
willing to do or allow
sings in beautiful and agreeable tones in
the trees during the spring. With Kandarpa,
I will be at your side. Assume an
bright and shining
extremely radiant form that is beautiful in
a strong disagreement
many ways. O Rambha! Create conflict in
leading a strict simple life
that rishi and ascetic, Koushika.” Hearing
these words, she assumed a form that was
highest in degree or quality
supreme in beauty. The sweet-smiling and
to cause to do a bad thing
beautiful one tempted Vishvamitra. He
having a pleasing sound
heard the melodious tones of the cuckoo
to make one happy
singing and with a gladdened heart, he
glanced towards her. However, on hearing
better than all others
the unmatched tones of the song and on

seeing Rambha, the sage was suspicious. The bull among sages discerned that this was the work of the thousand-eyed one. Overcome with rage, Kushika's son cursed Rambha. "O Rambha! I have been trying to conquer desire and anger, but you have tempted me. O unfortunate one! For ten thousand years, you will become a rock. O Rambha! You have been tainted by my rage. An extremely energetic brahmana, full of the strength of austerities, will eventually save you."[425] Vishvamitra, the extremely energetic and great sage, spoke in this way. However, because he was incapable of controlling his anger, he also repented. Because of that great curse, Rambha became a rock. On hearing these

to run away from danger
words, Kandarpa fled from the maharshi.
to stop trying to resist to a great extent
Having succumbed to rage, the immensely
having or showing a lot of energy
energetic one was divested of his store of
a simple and plain thing
austerities. O Rama! Having not been able
to take control of
to conquer his senses, he could not find
any peace in his mind.’

Chapter 1(64)

'O Rama! The great sage abandoned the direction of the Himalayas. He resorted to the eastern direction and practised extremely terrible austerities. He observed a supreme vow and did not speak for one thousand years. O Rama! He performed extremely difficult and unmatched austerities. For one thousand years, the great sage was like a block of wood. Though confronted with many kinds of obstructions, anger did not enter his heart. The gods, the gandharvas, the serpents, the asuras and the rakshasas were confounded by his energy. His austerities dulled their own radiance. Since this was like a taint, all of them addressed the grandfather. "We have sought to tempt the great sage, Vishvamitra, in many kinds of ways. But because of his austerities, he has not allowed his rage to increase. Not even a subtle sign of weakness can be seen in him. If he is not granted what is in his mind, through his austerities, he will destroy the three worlds and all their mobile and immobile objects. All the directions are anxious and nothing can be seen. All the oceans are turbulent and the mountains are being shattered. The earth is trembling and an extremely tumultuous wind is raging. O god! O illustrious one! The im-

a simple and plain thing
a warm soft light
to cause to do a bad thing
very wise
a strong feeling of anger
hard to notice or see
unable to move
afraid or nervous
moving in a violent way
to suddenly break into pieces
to shake slightly due to force
loud excited and emotional
admired for past achievements

bright and shining
mensely radiant one has a form like that of
a person who is very wise
Agni. The great sage should be shown
to combine to produce
favours, before he makes up his mind to
destroy everything. In earlier times, the
fire of destruction destroyed everything in
the three worlds. Even if he desires the
a world ruled by God
kingdom of the gods, it is our view that he
should be granted that.” All the gods, with
the most important part
the grandfather at the forefront, approached
the great-souled Vishvamitra
and addressed him in these sweet words.
“O brahmarshi! Welcome. We are extremely
a simple and plain thing
satisfied with your austerities. O
very violent
Koushika! Through your fierce austerities,
to get a thing by effort
you have obtained the status of a brahmana.
O brahmana! With the large
number of Maruts, I grant you a long life. O

having good luck friendly and pleasant
fortunate one! O amiable one! May you be
fortunate! You can now return to wherever
you came from." Hearing the grandfather's
words and those of all the residents of
a person who is very wise
heaven, the great sage was delighted. He
to bend to greet or show respect
bowed down before them and said, "Since I
to get a thing by effort
have obtained the status of a brahmana
and have also received a long life, may
oum,[426] vashatkara and the Vedas reveal
themselves to me. O gods! Vasishtha is
to say one accepts the truth
Brahma's son. May he also acknowledge me
as the best among those who possess the
knowledge of the kshatriyas and the
a male animal
knowledge of the brahmanas. O bulls
to leave a place
among the gods! Depart only after you
to succeed in doing highest in degree or quality
have accomplished this supreme desire of
mine." The gods showed him their favours.

highest in degree or quality
Vasishtha, supreme among those who
to relax in quiet thoughts
meditate, also arrived, made his friendship
and said, “You are a brahmarshi. Since you
are now a brahmarshi, there is no doubt
to show clearly
that everything will now manifest itself
before you.” After this was said, all the
gods went away to wherever they had
come from. Vishvamitra, with dharma in
to get a thing by effort
his soul, obtained the supreme status of
to honor God
being a brahmana. He worshipped brahmarshi
Vasishtha, supreme among those
who meditate. Having obtained his wish,
a simple and plain thing
he based himself on austerities and
to go to without a purpose
roamed around the entire earth. O Rama!
This is how the great-souled one obtained
the status of being a brahmana. O Rama!
a person who is very wise
He is the best among sages. He is the

a simple and plain thing
embodiment of austerities. He is always
determination in facing danger
devoted to supreme dharma and valour.'

In the presence of Rama and Lakshmana, Janaka heard Shatananda's words.
a word used to begin a letter
He joined his hands in salutation and
a male animal
spoke these words to Kushika's son. 'O bull
a person who is very wise
among sages! O one who follows dharma!
I am blessed that you have shown me your
giving up something one wants
favours and have come to this sacrifice
with Kakutstha. O brahmana! O great
small or not important — to make pure
sage! Your mere sight has purified me.
to look — to get a thing by effort
By beholding you, I have obtained many
kinds of qualities. O brahmana! I, and the
to a great extent
immensely energetic and great-souled
a long description or list
Rama, have heard the detailed recital
of your great austerities. The assistant
leader of a religious ceremony
priests in this assembly have also heard

about your many qualities. Your austerities are immeasurable. Your strength is immeasurable. O Kushika's son! Your qualities are always immeasurable. O lord! Creatures are never satisfied at hearing about your extraordinary account. O best among sages! However, the solar disc is elongated[427] and it is time for the rituals. O immensely energetic one! Tomorrow morning, I will see you again. O best among ascetics! Welcome. You should grant me permission to leave now.' The best among sages was thus addressed by the lord of Videha and Mithila, who circumambulated him, together with his priests and relatives. Worshipped by the maharshis, with Rama and Lakshmana,

a simple and plain thing
a name for God
a person who is very wise
produced by the sun's heat
to make something longer
an act done in the same way
to a great extent
leader of a religious ceremony
to honor God

Vishvamitra, with dharma in his soul, left
the place where someone lives
for his own residence.

Chapter 1(65)

When it was sparkling morning, the king performed the morning rituals and invited the great-souled Vishvamitra and Raghava. Following the ordinances laid down in the sacred texts, he worshipped the great-souled one[428] and the two great-souled Raghavas. He then spoke these words. 'O illustrious one! O unblemished one! Welcome. What can I do for you? O illustrious one! Command me. I am ready to be commanded by you.' The one with dharma in his soul was thus addressed by the great-souled Janaka. The sage, eloquent in the use of words, replied in these words to the valiant one. ‘These two are the sons of Dasharatha. They are kshatriyas and are famous in the worlds. They wish to see the supreme bow that is in your possession. O fortunate one! If they can see the bow, the wishes of these two princes will be satisfied. Having seen the bow, as they wish, they can then return.’

having courage
a weapon used for shooting
having good luck
male member of a royal family

Thus addressed, Janaka replied to the great sage. ‘Hear about the bow and about why it is kept here. There was a king famous by the name of Devarata and he was the sixth in line from Nimi.[429] The illustrious and great-souled one[430] left it in his hands in trust. Earlier, at the time of the destruction of Daksha’s sacrifice, the

a person who is very wise
admired for past achievements
to give up what one wants

having courage a weapon used for shooting
valiant Rudra angrily raised the bow and
happy and full of energy
playfully spoke to the gods. "O gods! I
giving up something one wants
desired a share of the sacrifice, but you did
not think of a share for me. Therefore, I
will severe your heads with this extremely
being deeply honored a male animal a person who is very wise
revered bow." O bull among sages! At this,
to worry or upset one
all the gods were distressed. They sought
one who has power and control
the favours of the lord of the gods and
to give as a gift
Bhava was pleased. Happy, he bestowed
his favours on those great-souled ones. O
a name for God
lord! After this, the great-souled god of the
a cut and shined stone
gods handed over this gem of a bow in
a relative of the past
trust to our ancestor. Later, I was ploughing
to dig into or break up
and purifying my field. From the field,
raised or lifted up
my upraised plough brought up the one
who has become famous by the name of
Sita.[431] Having been raised from the sur-

face of the ground, she was reared as my daughter. She was not born from a womb and this maiden will be bestowed as *viryashulka*.[432] Having been raised from the surface of the ground, she has grown up as my daughter. O bull among sages! These kings have come to seek her hand. O illustrious one! I have not bestowed my daughter on any of the kings who have come. I will bestow my daughter through the mode of viryashulka. O bull among sages! That is the reason all these kings have assembled here. They have arrived in Mithila to test their valour. Their valour will be tested by their ability to raise the bow. However, none of them have been able to grasp the bow or raise it. O great

place babies develop
girl who is not married
to give as a gift
a male animal
a person who is very wise
admired for past achievements
to gather
determination in facing danger
a weapon used for shooting
to understand

a person who is very wise having courage
sage! I got to know that those valiant ones
determination in facing danger a simple and plain thing
possess little valour. O store of austerities!
Listen. I therefore refused all those kings.
a male animal
O bull among sages! At this, the kings were
very angry
extremely enraged. Since their valour was
when soldiers surround a target
being doubted, all of them laid siege to
Mithila. O bull among sages! They thought
to treat without respect
that they had been slighted. Therefore,
one who is easily harmed to treat in a mean way
prey to great rage, they oppressed the city
of Mithila. After an entire year passed
everything began to suffer and the supplies
to tire out completely
were exhausted. O best among sages!
That is the reason I became extremely
very sad
miserable. After this, I pleased the large
number of gods through my austerities.
Extremely pleased, the gods gave me
armies with four kinds of forces.[433]

Through these, those evil-acting and
afraid and not taking action   determination in facing danger
cowardly kings, who doubted my valour,
were routed, killed and driven away in
different directions, together with their
a kind of wild animal
advisers. O tiger among sages! O one excellent
a serious promise
in vows! I will show that extremely
bright and shining
radiant bow to Rama and Lakshmana too.
O sage! If Rama is capable of stringing that
to give as a gift
bow, I will bestow my daughter Sita, who
place babies develop
was not born from a womb, on Dasharatha's
son.'

Chapter 1(66)

Having heard Janaka's words, the great
very wise
sage, Vishvamitra, told the king, 'Show
a weapon used for shooting
Rama the bow.' At this, King Janaka
to give an order relating to God
instructed his advisers, 'Bring the divine
to make more attractive a pleasant smell
bow, decorated with fragrances and gar-
a ring or rope made of leaves
lands, here.' Commanded by Janaka, the
advisers entered the city. Following the
to rise from a hidden place
king's command, they emerged, placing
the bow at the front. There were five thou-
sand tall and great-souled men. Together,
a quick pull
they somehow managed to tug it along
a box to bury dead people in
on a casket with eight wheels. Having
a box for valuable things
brought the iron casket with the bow, the

ministers informed the king, who was like
a weapon used for shooting
a god. 'O king! This is the supreme bow
to honor God a name for God
that is worshipped by all the kings. O lord
of Mithila! O Indra among kings! This is
what you wished to be shown.' Hearing
their words, the king joined his hands in
a word used to begin a letter
salutation and addressed the great-souled
Vishvamitra and Rama and Lakshmana.
'O brahmana! This is the supreme bow,
people from one's family
worshipped by those of the Janaka lineage.
having courage
Extremely valiant kings have not been
able to use it to take aim. Nor have the
large numbers of gods, asuras, rakshasas,
gandharvas, the best of yakshas, kinnaras,
a large snake
or the giant serpents. How can men raise
to attach
the bow, string it, affix an arrow and take
a male animal to a great extent
aim with it? O bull among sages! O im-

having good luck
mensely fortunate one! The best among
a weapon used for shooting
bows has been brought so that it can be
male member of a royal family
shown to the two princes.’ Vishvamitra,
with dharma in his soul, heard Janaka’s
words. He told Raghava, ‘O Rama! O son!
to look
Behold the bow.’

Hearing the maharshi’s words, Rama
a box for valuable things
opened the casket where the bow was
kept. He saw the bow and said, ‘O brahmana!
highest in degree or quality
I wish to touch this supreme bow
with my hands. I want to try to raise it
and take aim with it.’ The king and the
a person who is very wise — very wise
sage said, ‘Go ahead.’ Hearing the sage’s
happy and full of energy
words, he playfully grasped the bow at
the middle. While many thousands of
someone related to one in the past
men looked on, the descendant of the
people from one's family
Raghu lineage, with dharma in his soul,

happy and full of energy having courage
playfully strung the bow. The valiant one,
admired for past achievements
immensely illustrious and best among
a strong tight string
men, strung the bowstring and took aim.
The bow snapped at the middle. A great
a loud low sound
sound arose, like the roar of a storm. It was
as if there was an extremely giant earthquake
shaking of the earth's surface to suddenly break into pieces
that made the mountains shatter.
to surprise and confuse
Confounded by that sound, all the men,
highest in degree or quality
with the exception of the supreme among
a person who is very wise
sages, the king and the two Raghavas,
not awake
fell down unconscious. When the men
to get again
regained their senses, having got his composure
state of being calm
back, the king joined his hands in
a word used to begin a letter
salutation and spoke these words to the
a male animal clearly showing feeling
bull among sages, who was eloquent with
words. ‘O illustrious one! I have witnessed
determination in facing danger
the valour of Rama, Dasharatha’s son. This

is extremely wonderful and unthinkable. This is something that has not even been talked about. If Sita gets Rama, Dasharatha's son, as her husband, my daughter will bring fame to the lineage of the Janakas. O Koushika! My truthful pledge is that she will be bestowed as viryashulka. My daughter Sita is worth many of my lives and it is my view that she should be given to Rama. O brahmana! With your permission, let my ministers quickly go. O Koushika! O fortunate one! Let them go to Ayodhya on chariots. With diligent words, let them bring the king[434] to my city. Let them tell him everything and about the bestowal through viryashulka. They will also tell the king that the two

Kakutsthas are under the protection of the sage.[435] With affectionate words, they will bring the king extremely swiftly.' When Koushika agreed to this, the king addressed his ministers. The one with dharma in his soul commanded them and sent them to Ayodhya.

a person who is very wise showing love

Chapter 1(67)

Following Janaka's instructions, the messengers used mounts that did not get exhausted. Resting for three nights along the way, they entered the city of Ayodhya. Following the instructions of the king, they entered the royal residence and saw the aged King Dasharatha, who was like a god. All the messengers showed their reverence by joining their hands in salutation. Controlled, they spoke words with sweet syllables to the king. 'O one who follows the agnihotra rites! King Janaka of Mithila asks about your welfare and that of your preceptors and priests. O great king! Repeatedly using sweet words that are full of affection, Janaka also asks about the welfare of your servants. The lord of Videha and Mithila first eagerly asks about your welfare. With Koushika's permission, he then addresses you in the following words. "My former pledge is known, that I will offer my daughter as viryashulka. Those intolerant kings were seen to be devoid of valour and were refused. O king! With Vishvamitra at the forefront, your brave sons[436] have come and have won my daughter. O great king! In a great assembly of people, the great-souled Rama has shattered the divine bow in the middle. As viryashulka, I must bestow Sita on the great-souled one. That is my pledge and I desire that you should grant me your permission. O great king! O fortunate one! With the priest[437] at the forefront, you should quickly come with your preceptors and see the two Raghavas. O Indra among kings! You should display your affection towards me. You will also be delighted at seeing both your sons." These are the sweet words that the lord of Videha has spoken. This has Vishvamitra's permission and Shatananda holds the same view.' On hearing the words of the messengers, the king was greatly delighted. He addressed Vasishtha, Vamadeva and the other ministers. 'The one who extends Kousalya's delight has been protected by Kushika's son. With his brother, Lakshmana, he now resides in Videha. The great-souled Janaka has witnessed Kakutstha's valour. He wishes to bestow his daughter on Raghava. If all of you find the great-souled Janaka's intentions desirable, let us quickly go to that city, without wasting any time on reflection.' The ministers, and all the maharshis, agreed to this. Extremely happy, the king told his ministers, 'We will leave tomorrow.' Honoured well, the king's[438] ministers, all of whom possessed all the desired qualities, happily spent the night there.

Chapter 1(68)

When the night was over, with his preceptors and his relatives, King Dasharatha happily spoke to Sumantra. 'Let all the superintendents of treasuries collect large quantities of riches. Prepared well, let them advance in front, with many kinds of jewels. Following my instructions, let excellent carriages be yoked at the same time and let an army with the four kinds of forces quickly advance.[439] Vasishtha, Vamadeva, Jabali, Kashyapa, Markandeya and Katyayana—let these brahmanas with long lives advance in the front. Let my chariot be yoked. The messengers are asking me to speed up and not delay.' Following the king's words, half of the army, consisting of the four kinds of forces, proceeded with the king and the rishis. The other half followed at the rear. After travelling for four days along the road, they reached the extremities of Videha. On hearing this, the prosperous King Janaka arranged for all the honours to be shown. On meeting King Janaka, the aged King Dasharatha was delighted. The king[440] was also supremely delighted. Happy, the best of men spoke to the best of men.[441] 'O great king! O Raghava! Welcome. It is good fortune that you have come here. You will obtain happiness

through your two sons, who have triumphed
to achieve victory determination in facing danger
because of their valour. It is good
having or showing a lot of energy
fortune that the greatly energetic and
admired for past achievements
illustrious rishi, Vasishtha, has come here
highest in degree or quality
with all the other supreme brahmanas,
like Shatakratu with the gods. It is good
a barrier
fortune that all obstructions have been
to take control of
conquered. It is good fortune that my
people from one's family
lineage has been honoured. I will have this
relating to marriage
matrimonial alliance with the Raghavas,
who are great-souled and the best among
feeling no fear
those who are brave. O Indra among kings!
You should begin the arrangements tomorrow
morning. O best among kings!
giving up something one wants
After the conclusion of the sacrifice, with
the permission of the rishis, the marriage
a formal act of an occasion the middle area or part
ceremony will be held.’ In the midst of the

rishis, the lord of men[442] heard his words. The one who was best among those who are eloquent with words replied to the lord of the earth.[443] 'The nature of a gift is determined by the donor. This is what I have heard in earlier times. O one who knows about dharma! We will do exactly what you have said.' He[444] was devoted to dharma and famous. He was truthful in speech. On hearing his words, the lord of Videha was greatly astounded. All the sages were greatly delighted at having met each other.[445] They spent the night happily. The king was greatly delighted at having spoken to his sons, the two Raghavas. Honoured extremely well by Janaka, he resided there. The greatly ener-

one who has power and control
clearly showing feeling
to make a decision
one who gives to charity
telling the truth
to amaze
a person who is very wise
to exist or be present
having or showing a lot of energy

getic Janaka, who knew the truth about the rituals, followed dharma and performed them. Having performed sacrifices for his two daughters, he spent the night there.[446]

an act done in the same way

giving up something one wants

Chapter 1(69)

When it was morning, Janaka had
an act done in the same way
the rituals performed by the maharshis.
clearly showing feeling
The one who was eloquent with the use
of words then spoke these words to the
leader of a religious ceremony having or showing a lot of energy
priest, Shatananda. 'My greatly energetic
younger brother is extremely devoted
to dharma. He is famous by the name of
suggesting future success
Kushadhvaja and lives in an auspicious
a deep wide channel to protect
city that has moats all around it. This
relating to religion
sacred city of Samkashya seems to drink
the waters of the river Ikshumati.[447] This
city is like Pushpaka vimana.[448] I wish to
see him and it is my view that he should

arrange for this sacrifice. With me, that extremely energetic one will be delighted to participate in this.’ On the instructions of the king, who was a tiger among men, like Vishnu following Indra’s command, messengers on swift steeds were dispatched. On the king’s command, Kushadhvaja arrived. He saw the great-souled Janaka, who was devoted to dharma. He greeted Shatananda and the king who was devoted to dharma. He ascended a supremely divine seat that befitted kings. Those two infinitely energetic brothers seated themselves. The brave ones then sent for Sudamana, best among ministers. ‘O lord of ministers! Quickly go to the infinitely resplendent descendant of

Ikshvaku. Invite the invincible one here, with his sons and his ministers.' He went to the place meant for guests and saw the extender of the lineage of Raghu. Bowing his head down and greeting him, he said, 'O brave one! O lord of Ayodhya! The lord of Mithila and Videha is waiting to see you, with his preceptors and priests.'

Hearing the words of the best among ministers, the king, with the large number of rishis and his relatives, went to the place where Janaka was. With his ministers, his preceptors and his relatives, the king, best among those who are eloquent with words, spoke these words to the lord of Videha. 'O great king! It is known to you that the illustrious rishi, Vasishtha, is like a god

impossible to defeat
people from one's family
to bend to greet or show respect
to meet a new arrival
feeling no fear
a name for God
one who has power and control
a teacher
clearly showing feeling
admired for past achievements

to the lineage of the Ikshvakus and can speak on our behalf about our conduct. With the permission of Vishvamitra, and that of all the maharshis, Vasishtha, with dharma in his soul, will speak about my ancestry.'

When Dasharatha was silent, the illustrious rishi, Vasishtha, eloquent in the use of words, spoke these words to the lord of Videha and his priest. 'Brahma's powers are not manifest. He is eternal, everlasting and without decay. He had a son named Marichi[449] and Marichi's son was Kashyapa. Vivasvan[450] was Kashyapa's son and Manu is said to be Vivasvan's son. Manu was the first Prajapati and Ikshvaku was Manu's son. Know that

Ikshvaku was the first king of Ayodhya.
having success by making money
Ikshavku had a prosperous son, Vikukshi.
having or showing a lot of energy
The greatly energetic Vikukshi’s son was the powerful Bana. The greatly energetic Bana’s son was the powerful Anaranya. Anaranya had a son named Prithu and Prithu’s son was Trishanku. Trishanku
admired for past achievements
had an immensely illustrious son named Dhundumara. Dhundumara’s son was the immensely energetic maharatha, Yuvanashva. Yuvanashva’s son was the
pleasing to look at
handsome King Mandhata. Mandhata’s son was the handsome Susandhi. Susandhi had two sons—Dhruvasandhi and Prasenjit. Dhruvasandhi had an illustrious son named Bharata. The immensely energetic Bharata had a son named Asita.

Since he was born with poison, he came to be known as Sagara.[451] Sagara had a son named Asamanja and Asamanja's son was Amshumat. Dileepa was Amshumat's son and Dileepa's son was Bhageeratha. Bhageeratha's son was Kakutstha and Kakutstha's son was Raghu. Raghu had an energetic son named Pravriddha, but he grew up to be an eater of human flesh. He thus became Kalmashapada and his son was Shankana.[452] Sudarshana was Shankana's son and Sudarshana's son was Agnivarna. Agnivarna's son was Sheeghraga and Sheeghraga's son was Maru. Maru's son was Prashushruka and Ambareesha was born through Prashushruka. Ambareesha's son was Nahusha, lord of

a thing that is very harmful

having or showing a lot of energy

one who eats food

one who has power and control

the earth. Yayati was Nahusha's son and Yayati's son was Nabhaga. Nabhaga's son was Aja and Aja's son is Dasharatha. The brothers, Rama and Lakshmana, are Dasharatha's sons. Right from the beginning, this lineage of kings is pure and is extremely devoted to dharma. There are brave ones who have been born in the lineage of Ikshvaku and they are truthful in speech. O king! Your daughters should be bestowed on Rama and Lakshmana. O best among men! They are equal[453] and bestowal must always be on equals.'

people from one's family
feeling no fear
telling the truth
to give as a gift
the act of presenting a gift

Chapter 1(70)

Thus addressed, Janaka joined his hands in salutation and replied, 'O fortunate one! You should now hear the supreme account of our lineage. O best among sages! At the time of bestowal, a person born in a noble lineage should recount everything about his lineage. O great sage! Listen. There was a king named Nimi who was famous in the three worlds because of his own deeds. With dharma in his soul, he was supreme. He was greatest among spirited ones. His son was named Mithi and Mithi's son was Janaka.[454] This was the first one by the name Janaka and Udavasu was Janaka's son. Nandivardhana was born from Janaka and he had dharma in his soul. Nandivardhana's son was known by the name of Suketu. Suketu's son was the extremely strong Devarata, who had dharma in his soul. It has been heard that rajarshi Brihadratha was born from Devarata. Brihadratha's son was the extremely brave, intelligent and powerful Mahaveera. Sudhriti, with truth as his valour, was Mahaveera's son. Sudhriti's son was Dhrishtaketu, who was extremely devoted to dharma and had dharma in his soul. Dhrishtaketu's son was the famous rajarshi Haryashava. Haryashava's son was Maru and Maru's son was Prativand-

feeling no fear

able to easily learn or understand

determination in facing danger

haka. Prativandhaka's son was King Kirtiratha, who had dharma in his soul. Kirtiratha's son is known as Devamidha. Devamidha's son was Vibudha and Vibudha's son was Maheedhraka. Maheedhraka's son was the extremely strong King Keertirata. Rajarshi Keertirata gave birth to Maharoma. Maharoma's son was Svarnaroma, who had dharma in his soul. Rajarshi Svarnaroma's son was Hrasvaroma, who was great-souled and knew about dharma. He had two sons. I am the elder and my younger brother is the brave
a person who is older
Kushadhvaja. Since I am elder, the king,
a country ruled by a king
my father, instated me in the kingdom.
to give the responsibility
Having entrusted the task of looking after Kushadhvaja on me, he went to the forest.

the place where God lives
When my aged father went to heaven, I
have followed dharma in bearing this
with love
burden and have affectionately reared my
brother Kushadhvaja, who is like a god.
After some time, the brave King Sudhanva
came from the city of Samkashya and laid
when soldiers surround a target
siege to Mithila. He asked me to give him
an act of greeting
Shiva’s supreme bow. He also said, “Bestow
on me your lotus-eyed daughter, Sita.” O
brahmana rishi! When I did not give him
these, he fought with me. In the battle, I
killed Sudhanva, who had acted against
a person who is very wise
me. O best among sages! When King Sudhanva
being killed feeling no fear
was slain, I instated my brave
brother, Kushadhvaja, in Samkashya. O
great sage! I am the elder and he is younger
a male animal
to me. O bull among sages! Extremely

delighted, I will give you these two fortunate daughters-in-law, Sita for Rama and Urmila for Lakshmana. My daughter Sita is like a daughter of the gods and is offered as viryashulka and Urmila is the second. O descendant of the Raghu lineage![455] There is no doubt that extremely cheerfully, I will bestow these two daughters-in-law. I state this in three ways.[456] O king! Let the *godana* ritual be performed for Rama and Lakshmana.[457] O fortunate one! Let rites for the ancestors be performed next. After that, let the marriage ceremony be undertaken. O lord! The nakshatra Magha is in the ascendant now and three days from now, it will be Uttaraphalguni.[458] O king! Arrange for the ceremony then. So that

Rama and Lakshmana enjoy happiness, let donations be made.’

a thing given to help another

Chapter 1(71)

When the lord of Videha spoke in this way, the great sage, Vishvamitra, together with Vasishtha, spoke these words to the brave king. ‘O bull among men! These two lineages are unthinkable and immeasurable. There is no other lineage that is a match for the Ikshvakus and the Videhas. O king! These marriages are among those who are equal in dharma, equal in beauty and equal in prosperity—Rama and Lakshmana, and Sita and Urmila. O best among men! I have something to say. Listen to me. Your younger brother, King Kushadh-

vaja, knows about dharma. O king! He has
two daughters who are devoted to dharma
better than all others
and their beauty is unmatched on earth.
to give as a gift
Bestow them as wives on Prince Bharata
able to easily learn or understand
and the intelligent Shatrughna. O king!
the benefit of one
For the sake of those two great-souled
ones, we will accept these daughters. In
their beauty and youth, all of Dasharatha's
one who protects something
sons are like the guardians of the worlds
determination in facing danger
and are like the gods in valour. O Indra
among kings! Let these two excellent
suggesting future success
lineages, auspicious in deeds, yours and
that of the Ikshvakus, be closely tied to
a union between groups
each other through an alliance.' Having
heard Vishvamitra's words, which were in
agreement with Vasishtha's views, Janaka
a word used to begin a letter
joined his hands in salutation and ad-

dressed those bulls among sages. 'As you have commanded, I also think this alliance is between two lineages that are equal. O fortunate ones! Let it be that way. Let Kushadhvaja's daughters tend to Shatrughna and Bharata as their wives. O great sage! Let the four princesses accept the hands of the four extremely strong princes on the same day. O brahmana! The learned ones have praised a marriage on the day of Uttaraphalguni, when Bhaga is the presiding lord.'[459] Having spoken in this way, the amiable one arose and joined his hands in salutation. King Janaka spoke these words to those two supreme sages. 'You have performed a supreme act of dharma for me. I will always be your disciple. O bulls

a person who is very wise
among sages! Seat yourselves on these
excellent seats. In the way they are ruled,
a country ruled by a king
there is no difference between my kingdom
and Dasharatha's city of Ayodhya.
You should therefore act so that everything
is properly undertaken.'

one who has power and control
When the lord of Videha said this, King
someone related to one in the past
Dasharatha, descendant of the Raghu
in a happy manner
lineage, cheerfully replied to King Janaka
in these words. 'O lords of Mithila! You
very great in size or amount
two brothers are immeasurable in your
qualities. You have honoured the rishis in
group that has gathered having good luck
this assembly of kings. O fortunate one!
May everything be well with you. I will
the place where one lives
now go to my own abode and undertake
a ceremony held after a death a relative of the past
the funeral rites for the ancestors.' Having
said this, King Dasharatha took his

leave of the two kings, placing those two Indras among sages at the forefront. The immensely illustrious one swiftly departed. Having gone to his abode, the king followed the ordinances and performed the funeral rites. When it was morning, he arose and performed the excellent rite of godana. The king donated one hundred thousand cows to brahmanas. Following dharma, the king donated these in the names of each of his sons. The horns of these cows were encrusted with gold. They were donated with their calves and with brass vessels for milking them. The bull among men gave away four hundred thousand cows.[460] The descendant of the Raghu lineage gave away many other kinds of riches to brahmanas. Devoted to his sons, he undertook godana in the names of his sons. Having undertaken godana in the names of his sons, the king was as radiant as the agreeable Prajapati,[461] surrounded by the guardians of the worlds.

Chapter 1(72)

On the day when the king performed the excellent godana rite, on that very same day, the brave Yudhajit arrived. He was the son of the king of Kekaya and Bharata’s own maternal uncle. Having met the king, he asked about his welfare in these words. ‘Affectionately, the king of Kekaya has inquired about your welfare. You will also be interested in the welfare of those who are there and as of now, they are well. O Indra among kings! O descendant of the Raghu lineage! The king wished to see my sister’s son[462] and that is the reason I was sent to

Ayodhya. I heard in Ayodhya that you had left for the marriage, with your sons.[463] O king! That is the reason I have come here to Mithila, to meet you. To see my sister's son, I have quickly come here.' King Dasharatha saw that his beloved guest had arrived. On seeing this, he honoured the one who deserved honours with great worship.

When the night was over, with his great-souled sons, and placing the rishis at the forefront, he arrived at the sacrificial arena. At the appropriate hour, when all the auspicious signs for victory were present, adorned in ornaments, Rama and his brothers performed the sacred rites. They placed Vasishtha and the other maharshis ahead of them. The illustrious Vasishtha addressed the lord of Videha. 'O king! King Dasharatha has performed all the auspicious rites. With his sons, the supreme one among the best among men now desires a donor. All forms of prosperity result when the receiver accepts from the donor. Following your own dharma, now perform the excellent wedding rites.' He was addressed in these words by the great-souled Vasishtha. The extremely generous and immensely energetic one, supremely devoted to dharma, replied in these words. 'Who is preventing entry?[464] Whose instructions are you waiting for? This is your own house. What are you thinking about? This kingdom is like your

a person who is very wise
own. O best among sages! Having performed
suggesting future success
the auspicious rites, my daughters
of giving up something
have arrived at the sacrificial altar. They
to burn brightly
are like the flames of a blazing fire. I have
prepared everything and am waiting for
you at the sacrificial altar. There are no
a barrier
obstructions. What is the king waiting
for?' Hearing Janaka's words, with his sons
and with the large number of rishis,
Dasharatha entered. King Janaka spoke to
the one who extended Kousalya's delight.
'This is my daughter Sita and she will
perform every act of dharma with you. O
having good luck
fortunate one! If you also desire her, accept
her hand with your hand. O Lakshmana! O
fortunate one! Come here. I have earmarked
to set aside for a purpose
Urmila for you. If you also desire

her, accept her hand. You should not waste any time in thinking.' Having spoken to him, Janaka addressed Bharata. 'O descendant of the Raghu lineage! Accept Mandavi's hand with your hand.' Lord Janaka, with dharma in his soul, also spoke to Shatrughna. 'O mighty-armed one! Accept Shrutakeerti's hand with your hand. All of you are agreeable. O Kakutsthas! With your wives, all of you will be excellent in the observance of vows. You should not waste time in thinking.' Hearing Janaka's words and with Vasishtha's sanction, the four accepted the hands of those four with their hands. With their wives, those excellent ones, born in Raghu's lineage, progressively circumam-

someone related to one in the past
one who has power and control
willing to do or allow
practice of following a custom
to officially accept or allow
happening gradually over time

bulated the fire, the sacrificial altar, the king[465] and the rishis. They acted as they had been asked to. Following the ordinances, the marriages were concluded. A great shower of radiant flowers rained down from the sky. Divine drums were sounded and there were the sounds of singing and musical instruments. Large numbers of apsaras danced and gandharvas sang in melodious tones. At the marriages of the best among the Raghus, this was the wonderful spectacle. While this was going on, trumpets were sounded. With their wives, those greatly energetic ones circumambulated the fire thrice. After this, with their wives, the descendants of the Raghu lineage went to the

the place where someone lives

residences meant for guests. While the large number of rishis looked on, the king[466] followed them, with his relatives.

Chapter 1(73)

When night was over, taking his leave
very wise
of the kings, Vishvamitra, the great sage,
left for the northern mountains. After
Vishvamitra had left, the king[467] took his
a man of high rank
leave of the lord of Videha and Mithila.
moving very fast
King Dasharatha swiftly left for his own
city. The king of Videha gave his daughters
large amounts of money
many kinds of riches. The lord of Mithila
gave them hundreds of thousands of
made of a soft smooth fabric
cows, the best of blankets, crores of silken
piece of clothing a vehicle pulled by horses
garments, elephants, horses, chariots
and foot soldiers. The father also gave his
daughters excellent male and female ser-

vants, adorned in ornaments that seemed divine. There were gold, silver, pearls and coral. Extremely happy, he gave his daughters these supreme riches. Having given these many kinds of riches, the king took the king's permission.[468] The lord of Mithila entered his own residence in Mithila.

With his great-souled sons, the king and lord of Ayodhya proceeded. All the rishis were at the forefront and he was followed by his forces. The tiger among men proceeded, with the large number of rishis and the Raghavas. At this time, in every direction, a terrible sound of birds was heard. On earth too, all the animals circled leftwards.[469] On seeing this, the tiger among kings asked Vasishtha, 'The

to take away one's attention
birds are distracted and behaving in a
terrible way. The animals are also circling
toward the left
leftwards. Why is this? My heart is trembling
to shake slightly   to worry or upset one
and my mind is distressed.' Hearing
Dasharatha's words, the great rishi replied
in a kind or loving way   to be a sign of a future event
sweetly. 'Hear what these portend.
relating to God
A terrible and divine fear presents itself
and this is being voiced from the mouths
to cause to become calm
of the birds. The animals will be pacified
to cause to feel extreme pain
and this torment will pass.' While they
to talk   to happen in a violent way
were conversing, a wind began to rage.
to shake slightly due to force
It made the earth tremble and brought
suggesting future success
down the auspicious trees. The sun was
to completely cover
enveloped in darkness and none of the
to understand
directions could be discerned. Everything
dust left after burning
was covered in ashes and the army was
to surprise and confuse
confounded. Vasishtha and the other

sages and the king and his sons remained stationed there. Though all of them were in their senses, they seemed to be unconscious. The army was shrouded in that terrible darkness and the ashes. At that time, a form was seen. He was terrible in appearance, with circles of matted hair. He was as unassailable as Kailasa and he was extremely difficult to withstand, like the fire of destruction. He seemed to blaze in his energy and ordinary people found it impossible to look at him. A battleaxe was slung on his shoulder and he wielded a bow that was like a flash of lightning. He held the best of arrows, like Hara at the time of the destruction of Tripura.[470] They saw him, terrible in form, like a blazing fire. Vasishtha and the best among brahmanas were devoted to meditations and oblations. All those assembled sages began to discuss among themselves. 'He became intolerant because of his father's death and destroyed the kshatriyas.[471] Having killed the kshatriyas earlier, his intolerance and fever were dispelled. Is he again interested in destroying the kshatriyas?' Having said this, they offered arghya to Bhargava, who was terrible to behold. The rishis addressed him in these sweet words. 'O Rama![472] O Rama!' Having accepted the honours from the powerful rishi,[473] the Rama who was Jamadagni's son spoke to the Rama who was Dasharatha's son.

Chapter 1(74)

‘O Rama! O Dasharatha’s son! O brave one! I have heard about your extraordinary valour. I have heard everything about how you shattered the bow. That shattering of the bow is wonderful and unthinkable. On hearing this, I have come here, with another auspicious bow. This is the great bow received from Jamadagni and it is terrible in form. String it and affix a bow. Show me your own strength. I will witness your strength in your ability to string this bow. If you can do this, you can pride yourself on being valiant and I will then grant you a

feeling no fear

determination in facing danger

to suddenly break into pieces

impossible to imagine

suggesting future success

to attach

having courage

duel.’ Hearing these words, King Dasharatha’s face became downcast. Distressed, he joined his hands in salutation and said, ‘O brahmana! Your anger against the immensely illustrious kshatriyas has been pacified. My sons are children. You should grant them freedom from fear. You have been born in the lineage of the Bhargavas. You are engaged in studying and are devoted to your vows. You promised the one with the one thousand eyes that you would cast aside your weapons. Devoted to dharma, you then gave the earth away to Kashyapa. Having given him that, you went to the forest, becoming like a standard to Mount Mahendra. O great sage! Have you decided to destroy all of us? While all

a fight between two people
looking below
a word used to begin a letter
admired for past achievements
to cause to become calm
people from one's family
a serious promise
a person who is very wise

of us are alive, it is not possible for you to
kill Rama alone.’ While he was speaking in
this way, Jamadagni’s powerful son ig-
nored Dasharatha’s words and spoke to
highest in degree or quality
Rama instead. ‘There are two supreme
an act of greeting relating to God
bows. They are divine and famous in the
worlds. They are firm and excellent and
have been crafted well by Vishvakarma. O
best among men! O Kakutstha! The gods
gave one of these to Tryambaka, when he
wished to fight and destroy Tripura. This
to suddenly break into pieces
is the one that has been shattered by you.
The best among the gods gave the second
impossible to defeat
invincible one to Vishnu. O Kakutstha!
in a natural way a weapon used for shooting
This is innately equal to Rudra’s bow. Once,
all the gods reflected on the strengths and
weaknesses of Shitikantha and Vishnu and

asked the grandfather. The grandfather, supreme among those who are truthful, ascertained that the gods wished to engender a conflict. There was a great encounter between Shitikantha and Vishnu, as they sought to defeat each other. This made the body hair stand up. Through his[474] yawn and humkara, Shiva's terrible and excellent bow was countered. The three-eyed Mahadeva was rendered motionless. The gods, with large numbers of rishis and charanas, assembled. They sought pacification and those two supreme among gods desisted. On seeing that Vishnu's powerful yawn had rendered Shiva's bow powerless, the gods, and the large number of rishis, deduced that Vishnu was superior. The immensely illustrious Rudra was enraged and gave his bow, with the arrow still held in his hand, to rajarshi Devarata from Videha. O Rama! This is Vishnu's excellent bow, capable of vanquishing the cities of enemies. Vishnu gave it to Richika Bhargava, to be held in trust. The immensely energetic Richika gave this divine bow to his great-souled son Jamadagni, who cannot be countered in his deeds and who was my father. My father, full of the strength of austerities, cast aside his weapons and was killed by Arjuna,[475] whose intelligence was inferior. I heard about the extremely terrible and unrivalled account of my father's death. Because of the anger that resulted, I exter-

minated a large number of kshatriyas. O
to get a thing by effort
Rama! Having obtained the entire earth, I
handed it over to the great-souled
suggesting future success
Kashyapa, as an auspicious act of dakshina
giving up something one wants
at the end of a sacrifice. Having given it
a simple and plain thing
away, full of the strength of austerities, I
the place where one lives
made my abode on Mount Mahendra.
to suddenly break into pieces
Having heard about the shattering of the
a weapon used for shooting
bow, I have quickly come here. O Rama!
highest in degree or quality
This supreme and great Vaishnava bow
has come to me through my father and
grandfather. Placing the dharma of kshatriyas
the most important part
at the forefront, wield it. String it and
to attach
affix an arrow to this bow, which is the
one who wins by force
conqueror of enemy cities. O Kakutstha! If
you are capable of doing this, I will thereafter
after that a fight between two people
grant you a duel.’

Chapter 1(75)

Hearing the words of Jamadagni's son,
showing respect to his father, Rama,
Dasharatha's son, addressed him in these
words. 'O Bhargava! I have heard about
something that is done to succeed in doing
the deeds that you have accomplished. O
to express approval
brahmana! I also applaud what you did to
to pay back money
repay the debt to your father. O Bhargava!
In following the dharma of kshatriyas, you
to think of in a particular way determination in facing danger
deem me to be inferior in valour and in-
very small in degree or amount
capable. You slight my energy. Therefore,
witness my valour now.' Raghava's hands
showing great skill
were dexterous in their valour. Having
to take quickly
said this, he angrily seized Bhargava's su-

a long pointed weapon
preme weapon and an arrow. Rama strung
to attach
the bow and affixed an arrow to it. Rama
then angrily spoke these words to Rama
who was Jamadagni's son. 'You are a brahmana
to honor God
and deserve to be worshipped. There
is also Vishvamitra to consider.[476] O Rama!
not able to do something
Therefore, I am incapable of releasing this
to remove
arrow, which can take away your life. O
moving very fast
Rama! You can swiftly travel wherever
to take control of
you want. You have also conquered and
better than all others
obtained unmatched worlds through the
a simple and plain thing
strength of your austerities. Of these two, I
whatever one out of a group
will destroy whichever one you wish. This
relating to God
is a Vaishnava bow and a divine arrow that
can destroy the cities of enemies affixed
the quality of being mean
to it. This destroys strength and insolence
determination in facing danger
and its valour is inviolate.' Placing

the grandfather at the forefront, large numbers of rishis and gods assembled to see Rama and the supreme weapon. There were gandharvas, apsaras, siddhas, charanas, kinnaras, yakshas, rakshasas and serpents, desiring to witness this great and extraordinary wonder. As Rama wielded that supreme bow, the worlds seemed to be senseless. Rama, who was Jamadagni's son, became devoid of his valour and glanced at Rama. Devoid of his energy and devoid of his valour, Jamadagni's son was benumbed.

Extremely gently and softly, he spoke to the lotus-eyed Rama. 'Earlier, I gave the earth to Kashyapa. Kashyapa told me, "Do not reside in my dominion." Following

the most important part
to gather
highest in degree or quality
a large snake
to have and use
a weapon used for shooting
done for no reason
determination in facing danger
to exist or be present
land that one controls

a teacher
the words of my preceptor, I do not dwell
on the earth at nights. O Kakutstha! This
a serious promise or agreement feeling no fear
is the pledge I made to Kashyapa. O brave
one! O Raghava! Therefore, you should not
the ability to move quickly
destroy my mobility. With the speed of
highest in degree or quality
thought, I will go to the supreme Mount
Mahendra. O Rama! Through my austerities,
a simple and plain thing better than all others
I have conquered unmatched worlds.
Do not waste time in thinking. With this
a mark to show direction
supreme arrow, destroy those worlds. I
one that ruins something
know you to be the destroyer of Madhu,
process of breaking down
the one without decay.[477] You are the lord
of the gods. I know this from your touch
a very hot day
on the bow. O scorcher of enemies! May
you be well. This large number of gods
to gather
has assembled and is looking at you. Your
something that is done
deeds are unmatched and you cannot

be countered in a fight. O Kakutstha! I
should not be ashamed at this. You are the
one that keeps from harm
protector of the three worlds and I have
been countered by someone like you. O
a serious promise
Rama! O one excellent in vows! Release
better than all others
the unmatched arrow. When the arrow
highest in degree or quality
has been released, I will go to the supreme
Mount Mahendra.’ Jamadagni’s son spoke
pleasing to look at
in this way to Rama. The handsome Rama,
Dasharatha’s son, released the supreme
to make a thing go away or end
arrow. The darkness was dispelled and
all the directions could be seen. The
gods and all the rishis praised Rama and
raised or lifted up
the upraised weapon. Rama who was
Jamadagni’s son praised the Rama who
was Dasharatha’s son. Having circumam-

a name for God

bulated him, the lord,[478] who no longer possessed any worlds, went away.

Chapter 1(76)

to leave a place
When Rama had departed, Rama who
calm and peaceful
was Dasharatha’s son became serene of
a weapon used for shooting
soul. He handed over the bow and the
very great in size or amount
arrow to the immeasurable Varuna. Rama
to honor God
worshipped Vasishtha and the other best
of rishis. Seeing that his father was still
unable to concentrate someone related to one in the past
distracted, Rama, the descendant of the
people from one's family
Raghu lineage said, ‘Jamadagni’s son has
departed. Protected by you, let the army
with the four kinds of forces proceed towards
Ayodhya.’ Hearing Rama’s words,
to hold in one's arms
King Dasharatha embraced his son with
to breathe in a pleasant smell
his arms and inhaled the fragrance of

Raghava's head. On hearing that Rama had
to leave a place
departed, the king was delighted. He urged
the soldiers to quickly leave for the city.
There were beautiful flags and standards.
a metal musical instrument
Sounds could be heard from the trumpets.
drop or spread small amounts
The charming royal roads were sprinkled
to lie on or cover
with water and flowers were strewn
suggesting future success
on them. Citizens sounded auspicious
musical instruments at the gate of the
the official home of a king
royal palace. As the king entered, the place
to make more attractive
was adorned and full with a large number
of people.

With other royal women, Kousalya,
Sumitra and the slender-waisted Kaikeyee
engaged themselves in welcoming the
to a great extent
daughters-in-law. The immensely fortu-
admired for past achievements
nate Sita, the illustrious Urmila and Ku-

shadhvaja's two daughters were received by the royal ladies. Everyone was smeared with auspicious paste and adorned in silken garments. All of them quickly went to the abodes meant for the gods and performed worship there. All the princesses[479] worshipped those who should be honoured. All of them found pleasure with their husbands. They had obtained wives and weapons. They had obtained riches and well-wishers. Those bulls among men engaged themselves in tending to their father.

Rama, with truth as his valour, obtained great fame in this world. Because of his superior qualities, he was like Svayambhu to all creatures. With Sita, Rama found pleasure for many seasons. The spirited one was devoted to her and her heart was also always devoted to him. Her father had bestowed her as a wife and she became Rama's beloved. His delight and qualities were enhanced by her qualities. Her husband's heartfelt devotion to her doubled because of this. Whatever was in the innermost portions of their hearts became manifest to each other. Maithilee Sita, Janaka's daughter, was special and was like the gods in her beauty. She was as beautiful as Shri.[480] The beautiful and supreme princess was united with the delightful son of a rajarshi. Rama was extremely radiant, like someone who is extremely de-

one who has power and control
sired. He was like the god Vishnu, the lord
a being that cannot die
of the immortals, united with Shri.

This ends Bala Kanda.

CHAPTER TWO

Ayodhya Kanda

Sarga (1): 37 shlokas

Sarga (2): 34 shlokas

Sarga (3): 32 shlokas

Sarga (4): 45 shlokas

Sarga (5): 24 shlokas

Sarga (6): 28 shlokas

Sarga (7): 31 shlokas

Sarga (8): 27 shlokas

Sarga (9): 47 shlokas

Sarga (10): 41 shlokas

Sarga (11): 15 shlokas

Sarga (12): 24 shlokas

Sarga (13): 28 shlokas

Sarga (14): 27 shlokas

Sarga (15): 14 shlokas

Sarga (16): 61 shlokas

Sarga (17): 33 shlokas

Sarga (18): 40 shlokas

Sarga (19): 22 shlokas

Sarga (20): 36 shlokas

Sarga (21): 25 shlokas

Sarga (22): 20 shlokas

Sarga (23): 34 shlokas

Sarga (24): 19 shlokas

Sarga (25): 15 shlokas

Sarga (26): 22 shlokas

Sarga (27): 33 shlokas

Sarga (28): 20 shlokas

Sarga (29): 27 shlokas

Sarga (30): 24 shlokas

Sarga (31): 37 shlokas

Sarga (32): 22 shlokas

Sarga (33): 19 shlokas

Sarga (34): 36 shlokas

Sarga (35): 38 shlokas

Sarga (36): 17 shlokas

Sarga (37): 28 shlokas

Sarga (38): 20 shlokas

Sarga (39): 16 shlokas

Sarga (40): 30 shlokas

Sarga (41): 33 shlokas

Sarga (42): 26 shlokas

Sarga (43): 15 shlokas

Sarga (44): 27 shlokas

Sarga (45): 24 shlokas

Sarga (46): 79 shlokas

Sarga (47): 33 shlokas

Sarga (48): 36 shlokas

Sarga (49): 15 shlokas

Sarga (50): 22 shlokas

Sarga (51): 30 shlokas

Sarga (52): 26 shlokas

Sarga (53): 26 shlokas

Sarga (54): 20 shlokas

Sarga (55): 21 shlokas

Sarga (56): 17 shlokas

Sarga (57): 39 shlokas

Sarga (58): 57 shlokas

Sarga (59): 14 shlokas

Sarga (60): 19 shlokas

Sarga (61): 25 shlokas

Sarga (62): 15 shlokas

Sarga (63): 18 shlokas

Sarga (64): 24 shlokas

Sarga (65): 28 shlokas

Sarga (66): 45 shlokas

Sarga (67): 15 shlokas

Sarga (68): 29 shlokas

Sarga (69): 34 shlokas

Sarga (70): 23 shlokas

Sarga (71): 25 shlokas

Sarga (72): 25 shlokas

Sarga (73): 17 shlokas

Sarga (74): 21 shlokas

Sarga (75): 14 shlokas

Sarga (76): 30 shlokas

Sarga (77): 23 shlokas

Sarga (78): 17 shlokas

Sarga (79): 21 shlokas

Sarga (80): 25 shlokas

Sarga (81): 23 shlokas

Sarga (82): 27 shlokas

Sarga (83): 22 shlokas

Sarga (84): 22 shlokas

Sarga (85): 77 shlokas

Sarga (86): 36 shlokas

Sarga (87): 27 shlokas

Sarga (88): 27 shlokas

Sarga (89): 19 shlokas

Sarga (90): 25 shlokas

Sarga (91): 17 shlokas

Sarga (92): 15 shlokas

Sarga (93): 41 shlokas

Sarga (94): 59 shlokas

Chapter 2(1)

After some time, King Dasharatha, descendant of the Raghu lineage, spoke to his son Bharata, who was Kaikeyee's son. 'O son! Yudhajit is the brave son of the king of Kekaya. Your maternal uncle came to take you there and has been residing here.'[1] Hearing Dasharatha's words, Bharata, Kaikeyee's son, made arrangements to leave, along with Shatrughna. The brave one, best among men, took his leave of his father, Rama, the performer of unblemished deeds and his mother, and left with Shatrughna. Yudhajit was delighted.

Taking Bharata and Shatrughna, the brave one entered his own city and his father rejoiced. With his brother, he[2] was treated with great honour. Like a son, he was affectionately reared by his uncle, who was a lord of horses. They resided there and enjoyed all the objects of desire. However, the brave brothers remembered their aged father, King Dasharatha. The immensely energetic king also remembered the two sons who were away, Bharata and Shatrughna, who were like the great Indra and Varuna. He loved those four bulls among men equally, as if they were four arms growing out of his own body.

Among them, the greatly energetic Rama brought great delight to his father.

Endowed with superior qualities, he was like Svayambhu[3] to creatures. When Bharata had gone, Rama and the immensely strong Lakshmana tended to their father, who was like a god. Placing his father's instructions at the forefront, Rama, with dharma in his soul, performed all the agreeable and pleasant tasks required by the citizens. Supremely attentive, he tended to all the tasks required by their mothers. All the time, he took care of all the tasks required by the preceptors. In this way, because of Rama's good conduct, Dasharatha, the learned brahmanas and all the residents of the kingdom were delighted. He was also peaceful in his soul and spoke gently. He did not respond to

provided or supplied with
to a great extent
the most important part
willing to do or allow
very concerned for others
a teacher
a country ruled by a king
quiet and calm

severe or mean
harsh and loud words spoken by others. He
something that is done
was content with whatever good deed was
done to him. Even if a hundred acts of
injury were committed against him, he did
not remember them. Whenever he found
time while practising with weapons, he
to talk
always conversed with those who were
aged, whether they were aged in conduct
knowledge gained by experience morally good
or wisdom, and with virtuous people. His
having good luck
birth was fortunate. He was virtuous and
to worry or upset one telling the truth
not distressed. He was truthful and upright.
vertical structure for support
He was instructed by aged brahmanas
familiar with
who were conversant with dharma
and artha. He knew about dharma, artha
and kama.[4] He possessed memory and
existing from birth
innate intelligence. He was skilled and
accepted at a particular time
accomplished in prevalent customs. He

knew about the sacred texts and about how they should be followed. He understood differences among people. He was accomplished in policy and knew about whom to reward and whom to punish. He knew about earning revenue and was accomplished in the techniques of expenditure. He obtained instructions about the best collections of sacred texts and about the ancillary texts. He knew that artha should not be accumulated through adharma. He was not lazy when pursuing pleasure. He was acquainted with details about artisanship and the fine arts. He knew how to control and ride elephants and horses. He was best among those who knew about dhanurveda. The world re-

relating to religion
to succeed in doing
to make one suffer for a mistake
the money made by a business
amount of money spent
extra
to gather slowly
to try to get or do over time
to make familiar with
to have great respect for

vered him as an *atiratha.*[5] He was accomplished in commanding armies and could strike while advancing. The prince exhibited the best of qualities while dealing with the subjects. He was revered in the three worlds and his qualities of forgiveness was like those of the earth. He was like Brihaspati[6] in his wisdom and like Shachi's consort[7] in his valour. He was thus loved by all the subjects and brought joy to his father. Rama was radiant in his qualities, like the sun with its rays. He followed all the vows and his valour was unassailable. The earth desired him as her protector, as if he was a guardian of the world. Rama was endowed with many such supreme qualities.

a very hot day
On seeing this, Dasharatha, scorcher of
enemies, started to think. A great reason
to move or spread
for delight began to circulate in his heart.
'When will I see my son instated as the
one who has the right to a property
heir? His prosperity in this world is growing
feeling concern for others
and he is compassionate towards all
creatures. Like Parjanya[8] showering down,
he is loved more than me in this world.
determination in facing danger
He is like Yama and Shakra in his valour
knowledge gained by experience
and like Brihaspati in his wisdom. He is
state of being calm while waiting of high quality
like the earth in patience and is superior
to me in qualities. Will I see my son instated
over this entire earth? As I age, will
to look to go up
I behold this and then ascend to heaven?'
provided or supplied with
The great king saw that he was endowed
with all these qualities. With his advisers,
to make a decision
he determined that he would be made

to order someone to come
the heir apparent. He summoned all the
in the first position
foremost kings on earth and all those who
to exist or be present the act of living in a place
resided in different cities and habitations.
All of them seated themselves in different
to set aside for a purpose thinking or watching with care
seats earmarked by the king. Attentive,
all those kings seated themselves and
being deeply honored
looked towards the king.[9] All the revered
not proud
and humble kings and men from cities
and habitations seated themselves. Surrounded
by them, he looked like the one
with one thousand eyes, surrounded by
a being that cannot die
the immortals.

Chapter 2(2)

one who has power and control a member of a royal court
The lord of men invited all the courtiers.
better than all others
He spoke these unmatched, beneficial
pleasing
and agreeable words. His voice was deep,
to make a series of sounds
like the rumbling of a drum. The king's
voice was great, like the rumbling of the
people from one's family
clouds. 'Kings from the Ikshvaku lineage
have ruled here earlier. I wish that this
entire earth, which deserves happiness,
a government program to help poor
should be full of welfare. I have acted in
accordance with and followed the path of
a relative of the past
my ancestors. To the best of my capacity,
thinking or watching with care
I have attentively protected the subjects.
In ensuring the welfare of the world, this

entire body of mine has decayed and has become pale from the shadow of the umbrella.[10] I have obtained a lifespan lasting for many thousand years. Since the body has decayed, I desire to rest. Regal power is extremely difficult to bear and can only be sustained by a person who has conquered his senses. I am exhausted from bearing the extremely heavy burden of dharma that holds up the world. Engaging my son in the welfare of the subjects, I desire to rest, after taking the permission of all the bulls among brahmanas who are nearby. My eldest son, Rama, the conqueror of enemy cities, possesses all the qualities. He is Purandara's equal in valour. He is supreme among those who uphold dharma. He is like the moon, in conjunction with Pushya nakshatra. I will cheerfully anoint that bull among men as the heir apparent. As a protector, Lakshmana's prosperous elder brother is like the protector of the three worlds. He will be the supreme protector. By entrusting this entire earth to such a son now, I will do what is beneficial and ensure that it suffers from no hardships.' Delighted, the kings loudly welcomed the words of the king, like peacocks crying in delight when they see a giant cloud showering down. All of them got to know the desire and sentiments of the aged King Dasharatha, who was accomplished in dharma and artha.

to support or defend
to officially choose
a male animal
one that keeps from harm
having success by making money
highest in degree or quality
to give the responsibility
producing good results
pain and suffering
a type of male bird
an attitude or opinion
to succeed in doing

'O king! Having lived for many thousand

years, you are aged. O king! Therefore, consecrate Rama as the heir apparent.' Hearing their words, the king got to know what was agreeable to their minds. He had not known this earlier and wished to test them. He spoke these words. 'I follow dharma and rule over this earth. Why do you then wish to see my son instated as the heir apparent?'

All the inhabitants of the city and the countryside replied to the great-souled one. 'O king! Your son possesses many auspicious qualities. Rama has truth for his valour. Invested with divine qualities, he is like Shakra. O lord of the earth! He is superior to all those in the Ikshvaku lineage. Rama is devoted to truth and dharma

morally good
and is a virtuous man in this world. He
to become unsteady
knows about dharma and never wavers
from the truth. He is good in conduct and
angry desire for others' things
suffers from no jealousy. He is patient and
comforting. He speaks gently and is grateful.
feeling or showing thanks
He has conquered his senses. He is
not strong in effect changing often
mild and his mind is not fickle. He is
always good in behaviour and does not
desire for others' things
suffer from envy. Towards all creatures, he
telling the truth
is pleasant in speech. Raghava is truthful
to honor God
in speech. He worships the aged brahmanas
who are extremely learned. His
something that is done having no limits
deeds and fame are infinite and are
to succeed in doing
increasing. He is accomplished in all the
weapons of gods, asuras and humans.
With Soumitri, when he advances into a
the benefit of one
battle for the sake of a village or a city, he

having won a victory
does not return without being victorious.

When he returns from a battle, whether it
a vehicle pulled by horses
is on an elephant or a chariot, he always
a government program to help poor
asks about the welfare of the citizens and
their relatives. Progressively, he asks about
of giving up something
everything, their sons, their sacrificial
fires, their wives, their servants and their
one who accepts teachings
disciples, like a father asking about his
relating to living things thinking or watching with care
own biological sons. He attentively asks us
whether our disciples are tending to our
a kind of wild animal
needs. This is what Rama, tiger among
men, always asks us. He is extremely
very sad
miserable when people suffer from hard-
something that causes pain suffering or loss
ships. In all festivals, he is as satisfied as a
telling the truth one who uses a bow and arrow
father. He is truthful and a great archer. He
to take control of
has conquered his senses and serves the
a lucky state
aged. It is good fortune that Raghava has

been born to you as an excellent son. It is
a lucky state
good fortune that you have a son with
such qualities, like Kashyapa was to
Marichi. Rama's soul is known. All the
a country ruled by a king highest in degree or quality
people in the kingdom and in this supreme
city, all the people who are inside and
a rural area
outside the city and the countryside,
women, aged and young—morning and
thinking or watching with care
night, all of them attentively desire
strength, freedom from disease and a long
to bend to greet or show respect
life for him. They bow down before all the
state of being well known
gods, wishing fame for Rama. Through
the act of praying to a god
prayers to the gods they worship and
to get a thing by effort
through your favours, we will obtain
the state of being successful
prosperity. O king! We will see your son
the natural color of the skin
Rama, with the complexion of a dark lotus,
one that ruins something
the destroyer of enemies everywhere,

instated as the heir apparent. Your son is
like the god of the gods. He is engaged in
a government program to help poor
the welfare of the worlds. O one who
something helpful the benefit of one
grants boons! For the sake of welfare, you
moving very fast in a happy manner
should swiftly and cheerfully instate the
showing care
one who is generous in qualities.’

Chapter 2(3)

The king joined his hands, which were
a word used to begin a letter
like lotuses, in salutation. He accepted
their words. Having accepted them, he
willing to do or allow producing good results
spoke these agreeable and beneficial words
to them. 'I am extremely delighted and
better than all others
my power has become unmatched, now
oldest
that you desire that my beloved eldest son
should be instated as the heir apparent.'
to honor God
The king worshipped the brahmanas
Vasishtha and Vamadeva and told them,
having success by making money
'Listen. This is the prosperous and sacred
a small group of trees
month of Chaitra.[11] The groves are full of
to produce flowers
blossoming flowers. Let all the arrange-

ments be made for Rama to become the heir apparent.' Delighted and full of joy, those two bulls among brahmanas told the lord of the earth, 'Everything has been arranged as you had instructed.' The radiant king spoke these words to Sumantra. 'Bring Rama, cleansed in his soul, here quickly.' Sumantra pledged to do what the king had asked him to. He brought Rama, supreme among charioteers, there in a chariot. King Dasharatha seated himself. He was surrounded by kings from the east, the west, the north and the south. There were mlechchhas and aryas and others who resided in forests and extremities of mountains.[12] All of them seated themselves there, like the gods around

Vasava. The royal sage was in their midst, like Vasava among the Maruts. From the palace, he saw that his son had arrived on a chariot. He[13] was like a king of the gandharvas. He was famous in this world because of his manliness. He was long-armed and great in spirit. His stride was like that of a crazy elephant. Rama's face was pleasant to behold, like the moon. His beauty, generosity and qualities stole the sight and hearts of men. Like rain, he gladdened subjects who had been tormented by the summer. The king was not satisfied from looking at him.

Raghava descended from the supreme chariot. Hands joined in salutation, he approached his father, Sumantra fol-

lowing at the rear. To see the king, along
driver of a vehicle driven by horse a male animal
with the charioteer, Raghava, bull among
the official home of a king
men, climbed up to the palace, which
the highest point
was like the summit of Kailasa. Having
approached his father, he joined his
a word used to begin a letter to honor God
hands in salutation. He worshipped at his
to say from memory
father's feet and recited his own name.[14]
to bend to greet or show respect
On seeing him bow down, join his hands
in salutation and stand near him, the king
to hold in one's arms very much loved
embraced his beloved son. The king gave
highest in degree or quality
Rama a beautiful and supreme seat. It was
to make more attractive
tall and beautiful, adorned with gems
to go up
and gold. Having ascended that supreme
to impress or surprise
seat, Raghava dazzled with his own resplendence,
brilliant shining beauty shining with bright light
like the sparkling and rising
on top of a warm soft light
sun atop Meru. His radiance made the
group that has gathered
assembly shine, like the resplendence of

the moon amidst planets and nakshatras in a clear autumn sky. On seeing his beloved son, the king was delighted, just as one is happy to see one's ornamented person reflected in a mirror. The king, supreme among those who have sons, smiled and spoke these words to his son, like Kashyapa to Indra of the gods.[15] 'You have been born to my eldest wife and are a son who is just like me. O Rama! You have been born with the best of qualities and are the most beloved of my sons. You have delighted the subjects with your qualities. Therefore, at the conjunction of Pushya, you will be instated as the heir apparent. Your nature is extremely humble. You possess the qualities. O son! Though you pos-

a feeling of liking someone
sess the qualities, out of affection for you,
a government program to help poor
I will tell you something for your welfare.
not proud to take control of
Be even more humble. Always conquer
something that serves as a diversion
your senses. Cast aside any distractions
that arise because of desire and anger. Use
not direct
direct and indirect means of examination
to keep all the advisers and ordinary
people happy. If you protect the earth in
that way, the ordinary people will be satisfied
to feel very happy
and devoted. Your friends will rejoice,
a being that cannot die to get a thing by effort
like the immortals having obtained amrita.
O son! Therefore, act towards them as
towards one's own self."

On hearing this, Rama's well-wishers,
who wished to do him well, quickly
went to Kousalya and told her what had
highest in degree or quality
happened. Kousalya, supreme among

cows kept on a farm
women, gave her friends gold, cattle and
fancy item made of rare stones
many kinds of jewels. Raghava honoured
to go up a vehicle pulled by horses
the king and ascended his chariot. Worshipped
by large numbers of people, he
having an attractive quality
went to his radiant house. Having heard,
to get a thing by effort
the citizens had obtained what they had
wished for. They worshipped the king. Obtaining
the king's permission, they went
in a happy manner
to their own houses and joyfully offered
the act of praying to a god
worship to the gods.

Chapter 2(4)

When the citizens had left, the king,
who was firm in taking decisions that
needed to be taken, consulted with his
events occurring at once
ministers. ‘There is a conjunction of
one who has power and control
Pushya tomorrow. My son, lord Rama,
with a red brown color
with eyes that are as coppery red as a red
a type of flowering plant
lotus, will be instated as heir apparent
tomorrow.’ After this, King Dasharatha
the place where someone lives
entered the inner quarters of his residence
driver of a vehicle driven by horse
and again instructed the charioteer that
to do a command
Rama should be brought. Obeying these
moving very fast
words, the charioteer swiftly left for
Rama’s residence again, so as to bring

one who guards a gate
Rama. The gatekeepers informed Rama
that he had arrived again. On hearing that
he had come, Rama was worried. Having
allowed him to enter, Rama addressed him
in these words. ‘Tell me completely the
reason for your arrival.’ Thus addressed,
driver of a vehicle driven by horse
the charioteer replied, ‘The king wishes to
see you. On hearing this, you have to
decide whether to go or stay.’ Hearing the
moving very fast
charioteer’s words, Rama swiftly left for
the place where someone lives
the king’s residence, so as to see the king.
On hearing that Rama had arrived, King
to give an order
Dasharatha instructed that he should
enter the house. He wished to speak some
willing to do or allow
agreeable and supreme words. The
pleasing to look at
handsome Raghava entered his father’s
residence. On seeing his father from a

a word used to begin a letter
distance, he joined his hands in salutation
to make one weak
and prostrated himself. The king raised
to lay face down to hold in one's arms
the one who was prostrate and embraced
him. He offered him a beautiful seat and
again spoke, 'O Rama! I am aged and have
lived for a long time. I have enjoyed all the
desired objects of pleasure. I have performed
giving up something one wants
hundreds of sacrifices at which I
very large in amount
have offered food and copious quantities
of dakshina. I have had the desired offspring
a person's child better than all others
and you are unmatched on earth. O
highest in degree or quality to give in order to help
supreme among men! I have donated and
feeling no fear
studied, as I wished. O brave one! I have
to pay back money
felt the desired happiness. I have repaid
a relative of the past
the debts due to gods, rishis, ancestors,
brahmanas and towards my own self. No
other task remains, but for you to be

consecrated. Therefore, I am engaging you in undertaking what needs to be done. Now, all the ordinary people desire that you should be the king. O son! Therefore, I wish to instate you as the heir apparent. O Rama! In my sleep, I see many kinds of terrible portents. Showers of giant meteors descend from the sky and they make a loud noise. Those who know about portents tell me that terrible planets, the sun, Angaraka and Rahu, are approaching the nakshatra.[16] Whenever such evil portents present themselves, the king dies, or confronts a terrible catastrophe. O Raghava! Therefore, before my senses are confounded, you need to be instated. The intelligence of living beings is fickle.

Today, the moon is in Punarvasu, which
comes before Pushya. Those who think
a sign of a future event
about the portents have said that the
events occurring at once
conjunction of Pushya is tomorrow. Your
a commitment to a purpose
consecration will be during the conjunction
of Pushya. My mind is urging me to
a very hot day
hurry. O scorcher of enemies! I wish to
instate you as the heir apparent tomorrow.
Therefore, control your soul and observe
a serious promise
the vows. Fast with your wife and sleep on
a small floor covering
the ground, on a mat made of darbha
thinking or watching with care
grass. Your well-wishers will attentively
protect you from all directions. Whenever
a task presents itself, there are many kinds
a barrier
of obstructions. Bharata is not in this city
and is far away. It is my view that this is
to make holy
the right time for you to be consecrated. It

is indeed true that your brother, Bharata, is
morally good
virtuous. He has dharma in his soul and
of greater age
follows his elder brother. He is compassionate
feeling concern for others to take control of
and has conquered his senses.
However, it is my view that the minds of
changing often
men are fickle. O Raghava! Even those who
are virtuous and always devoted to
in a wild manner
dharma may act impetuously.' Having
a commitment to a purpose
thus told him about the consecration the
following day, he gave Rama permission to
to honor God
leave. Worshipping his father, he left for
his own house.

After this, he left for his mother's residence,
the place where someone lives
in the inner quarters. He saw his
made of a soft smooth fabric
mother worshipping there, clad in silken
piece of clothing to relax in quiet thoughts
garments. He saw her silently meditating
the place where one lives
in the abode meant for the gods, worship-

ping Shri.[17] On hearing the agreeable news about Rama's consecration, Sumitra and Lakshmana arrived there, even before Sita was brought. At that time, Kousalya's eyes were closed and she was meditating. Sumitra was seated there, along with Sita and Lakshmana. On hearing that her son would be instated at the time of Pushya's conjunction, she was engaged in *pranayama*[18] and meditating on the supreme being, Janardana. While she was engaged in these vows, he approached and greeted her. Rama spoke these words to her, causing her joy. 'O mother! My father has engaged me in the task of protecting the subjects. Following my father's command, my consecration will be tomorrow. With me, Sita must fast throughout the night. My father, along with his preceptors, have told me this. Let all the auspicious rites, for me and Vaidehi, be performed in preparation for the consecration tomorrow.'

Kousalya had desired this for a long time. Hearing this, her eyes filled with tears of joy and she spoke these words to Rama.

'O Rama! May you live for a long time and let those who cause obstructions in your path be destroyed. Let my kin and that of Sumitra's find delight at your prosperity. O son! You were born to me at the time of an auspicious nakshatra. That is the reason you have surpassed your father, Dasharatha, in your qualities. My austerities before the lotus-eyed being[19] are inviolate. O son!

the state of being successful a country ruled by a king
Hence, the prosperity of this kingdom of
shelter from danger
the Ikshvakus will find a refuge in you.'
in a way without pride
His brother was humbly seated nearby,
a word used to begin a letter
hands joined in salutation. Hearing his
mother's words, he glanced towards him,
smiled and spoke these words. 'O Lakshmana!
You will rule over this earth with
me. You are like my second self and this
prosperity will also find a refuge in you. O
Soumitri! Enjoy all the desired objects of
pleasure and the fruits of this kingdom. I
wish to remain alive and desire this kingdom
the benefit of one
for your sake.' Having addressed Lakshmana
to meet a new arrival
in these words, Rama greeted his
two mothers and took their permission.
the place where someone lives
With Sita, he left for his own residence.

Chapter 2(5)

to give an order
After instructing Rama, the king summoned
to order someone to come
his priest, Vasishtha, and told him
a commitment to a purpose
about the consecration the next day. 'O
a simple and plain thing
store of austerities! Go to Kakutstha and
the state of being successful
make him fast. For the sake of prosperity,
state of being well known
fame and the kingdom, make him observe
a religious act
the rites, together with his wife.' The one
highest in degree or quality
who was supreme among those who knew
about the Vedas agreed to what the king
admired for past achievements
had said. The illustrious Vasishtha himself
the place where someone lives
went to Rama's residence. He reached
a warm soft light
Rama's residence, with the pale radiance
of a thick cloud. The supreme among

sages passed through the three chambers on his chariot.[20] Showing respect, Rama quickly came forward to greet the rishi. He emerged from his residence to show honours to the one to whom honours were due. He swiftly approached the learned one's chariot and himself grasped him and helped him descend from the chariot. On seeing Rama, the one who brought pleasure, the priest spoke these words, bringing him joy and delight. 'O Rama! Your father is pleased with you and you will become the heir apparent. With Sita, you must fast today. When it is morning, the king will anoint you as the heir apparent. Your father, Dasharatha, is pleased with you, as Nahusha was with Yayati.'[21] Having

a person who is very wise
said this, the sage made Rama, together
to make a serious promise
with Vaidehi, observe the vows of fasting,
a repeated word or phrase
accompanied by the associated mantras.
to honor God a teacher
Rama worshipped the royal preceptor.
Having taken Kakutstha's leave, he[22] left
the place where someone lives
Rama's residence. Seated there, Rama
spoke pleasant words to his well-wishers
to greet good luck
and was congratulated by them. Taking
their permission, he entered his own
having an attractive quality
house. Rama's residence was radiant, full
of delighted men and women. It was like a
to live in a group of animals
lake populated by herds of crazy elephants
a type of flowering plant
and blooming lotuses.

to rise from a hidden place
Vasishtha emerged from Rama's residence,
the official home of a king
which was like the royal palace.
He saw that the roads were full of people.
In every direction, Ayodhya's royal roads

were crowded with large numbers of
people. Large numbers of curious people
a confused struggle
created a melee. As those large crowds
met, there were sounds of joy. The royal
very bright and attractive
roads were resplendent and seemed to
a loud low sound to be located on both sides of
roar like the ocean. All the roads, flanked
a ring or rope made of leaves drop or spread small amounts
by garlands of trees, were sprinkled with
water.[23] Flags were raised in all the houses
in the city of Ayodhya. All the people who
to live in a particular place
resided in Ayodhya, women, children
people unable to act normally
and disabled, wished that the sun would
a commitment to a purpose
rise, so that Rama's desired consecration
afraid or nervous
could take place. People were anxious to
witness that great festival in Ayodhya,
thing added to make attractive
which would be like an adornment for the
subjects and would increase the delight
of people. Those crowds and large masses

of people along the royal roads created obstructions, like a *vyuha*.[24] Slowly, the priest reached the royal residence. He ascended up to the palace, which was like the summit of a mountain, tinged by a white cloud. He went and met the king, like Brihaspati meeting Shakra. On seeing that he had come, the king got down from his throne. He asked him and was told that all the rituals had been observed. Taking his preceptor's permission and that of the large number of people, the king left them and entered his inner quarters, like a lion entering a cave in a mountain. That best of residences was full of a large number of women. The residence was like the great Indra's abode. As the king entered the

the place where someone lives
beautiful residence, it seemed to become
very bright and attractive
even more resplendent, like the moon
the sky
in the firmament, surrounded by a large
number of stars.

Chapter 2(6)

When the priest had left, Rama controlled his mind and bathed. With his large-eyed wife, he approached Narayana.[25] As is recommended in the ordinances, he placed the vessel of oblations on his head. He then rendered these oblations into the blazing fire, as offerings to the great god. For his own good, he then partook of the remainder of the oblations. Meditating on the god Narayana, he lay down on a mat of kusha grass. Vaidehi was controlled in her speech and controlled in her mind. With her, the son of the su-

preme among men slept in Vishnu's beautiful
a holy place to stop sleeping
shrine.[26] He awoke when one *yama*
of the night was still left.[27] He arranged
a thing that adds attraction
that all the decorations should be made in
his house. He heard the pleasant words of
sutas, *magadhas* and *vandis*.[28] Seated, and
to think carefully
controlled in his mind, he meditated on
words repeated in a pattern
the chants for the morning sandhya. He
to bend to greet or show respect
bowed his head down and praised Madhusudana.
to put on attractive clothes smooth and soft
Attired in clean and silken garments,
complete and total
he made brahmanas utter words of
relating to religion
praise. Those sacred chants were deep and
sweet. Ayodhya was filled with the sounds
to make a sharp loud sound
of trumpets being sounded. With Vaidehi,
Raghava had fasted.

On hearing this, all the people who
to live in a particular place to feel very happy
resided in Ayodhya rejoiced. All the resi-

dents of the city had heard that Rama
to make holy
would be consecrated. On seeing that
night had turned into morning, they again
a thing that adds attraction
arranged for excellent decorations—on the
the highest point
summits of temples that looked like peaks
a small community
with clouds around them, at crossroads,
a place where one is protected
along roads, in sanctuaries and in man-
a large and impressive house
sions, in the shops of traders, filled with
pleasing to look at
many expensive objects, in the handsome
having success by making money
houses of prosperous families, in all the
group that has gathered
assembly halls and all the visible parts of
a long pointed flag
trees. Colourful flags and pennants were
one who dances professionally
raised. Large numbers of dancers danced.
Singers sang. Words that were pleasant to
the mind and the eyes were heard. On the
a commitment to a purpose
occasion of Rama's consecration, people
to talk
conversed with each other. As Rama's

consecration approached, they did this in squares and houses. Large numbers of children were playing at the entrances to the houses. They too spoke to each other about Rama's consecration. On the occasion of Rama's consecration, the citizens made the royal roads look splendid. They sprinkled flowers there and burnt incense and fragrances. Just in case night wasn't over, they had arranged for means of illumination, placing lamps in all the trees that lined all the roads. All the residents of the city decorated the city in this way. All of them desired Rama's consecration. Large numbers of them gathered in the squares and the assembly halls. They spoke to each other there, praising the

a commitment to a purpose
very impressive and beautiful
drop or spread small amounts
substance in religious services
a pleasant smell
knowledge or understanding
to make more attractive
group that has gathered

king. ‘This king, the delight of the Ikshvaku
people from one's family
lineage, is great-souled. He knows
the benefit of one
himself to be aged. Therefore, for the sake
a country ruled by a king — to officially choose
of the kingdom, he wishes to anoint Rama
in the kingdom. Rama, who is favoured by
one who has power and control
all of us, will become the lord of the earth.
He can see what is inside and outside
one that keeps from harm
people and will be our protector for a long
showing a lack of respect
period of time. His mind is not insolent. He
is learned and has dharma in his soul. He is
devoted to his brothers. Raghava is as
gentle towards us as he is towards his
free from spots and stains
brothers. Let the unblemished King Dasharatha,
with dharma in his soul, live for a
long time. It is through his favours that we
have been able to witness Rama’s consecration.’
a commitment to a purpose
These were the kinds of words that

could be heard among the citizens. The people who came from different directions, and those who were from the countryside (a rural area), heard them. People came to the city from different directions to witness Rama's consecration (a commitment to a purpose). On the occasion of Rama's consecration, the city was filled with people from the countryside. Large numbers of people moved around and a sound could be heard, like the roar (a loud low sound) of the ocean when it is time for the full moon. The city resembled (to look or be like) Indra's residence (the place where someone lives). In a desire to witness the spectacle (a thing that draws attention), people arrived from the countryside. In every direction, there was a loud roar, like that of the ocean, filled with aquatic (living in or near water) creatures.

Chapter 2(7)

a female servant
Kaikeyee had a maid who lived with her.
She had come to her from the household of
to go to without a purpose
her kin.[29] Roaming around as she willed,
the official home of a king
she climbed up to the palace, which looked
like the moon. From the palace, Manthara
looked at Ayodhya, with all the royal
drop or spread small amounts to spread over a surface
roads sprinkled with water and strewn
a type of flowering plant
with lotuses and lilies. The entire place
to make more attractive
was decorated with expensive flags and
standards. It was full of people who had
to put oil on someone
washed their heads and anointed themselves
a wood with a pleasant smell
with sandalwood paste. On seeing
a girl who takes care of children
a nursemaid nearby, Manthara asked

her, ‘Why is Rama’s mother filled with supreme delight? Despite being attached to riches herself, why is she giving away riches to the people? Why are the people extremely joyous? Tell me. Has the king done something to cause such delight?’ The nursemaid was extremely happy and seemed to be bursting with joy. Rejoicing, she told Kubja[30] about Raghava’s great prosperity. ‘Raghava has conquered anger and tomorrow, when it is the conjunction of Pushya, King Dasharatha will instate the faultless Rama as the heir apparent.’ On hearing the nursemaid’s words, Kubja was filled with anger.

She quickly descended from the palace that was like the summit of Kailasa. Manthara, evil in her thoughts, was consumed by rage. Kaikeyee was lying down. She went to her and spoke these words. 'O foolish one! Arise. You confront a great fear and are going to be submerged in a flood of calamity. Why are you sleeping? Why don't you yourself realize what is going to happen? You pride yourself as someone who is fortunate,[31] but harm is going to be caused to your fortune. Fortune is fickle, like the flow of a river during the summer.' Kaikeyee heard these angry and harsh words spoken by Kubja, whose thoughts were evil. Overcome by great misery, Kaikeyee spoke these words to Kubja. 'O Manthara! Why are you not at peace? One can see that your face is distressed and that you are extremely miserable.' Manthara heard Kaikeyee's words, expressed in sweet syllables. Accomplished in the use of words, she spoke words that were full of rage. Desiring her[32] welfare, Manthara spoke words that enhanced her unhappiness. She sought to create dissension between the miserable one and Raghava. 'O extremely great queen! You are no longer at peace and a miserable catastrophe confronts you. King Dasharatha will instate Rama as the heir apparent. I am submerged in fathomless fear and am full of grief and misery. I am being scorched, as if by a fire. I have come here for the sake of your welfare. O Kaikeyee! My misery has become greater because of your misery.

the state of being successful
There is no doubt that my prosperity lies in
your prosperity. You have been born in a
people from one's family a woman who rules a country
lineage of kings and are queen to a lord of
the earth. O queen! How can you not
a violent quality
realize that there is a ferocity in the
dharma of kings? Your husband speaks
not honest
about dharma, but is deceitful. Though he
speaks gently, he is terrible. Because you
an attitude or opinion
are pure in your sentiments, you do not
in a serious manner
know that you are being gravely cheated
by him. He approaches you and unites
having no result
with you. He comforts you with futile
chance of a thing to happen
words. Wherever there is a prospect of
prosperity, your husband passes that on to
Kousalya. The evil-souled one has sent
Bharata away to your relatives. With the
a barrier right for a certain situation
obstruction out of the way, at the oppor-

tune time, he will establish Rama in the kingdom. Like a mother, you desire his welfare. However, in the garb of a husband, he is your enemy. O foolish one! You have nourished a venomous serpent in your lap. King Dasharatha has acted towards you and your own son just as a snake or an ignored enemy does. O child! Though you always deserve happiness, he has comforted you with wicked and false words. With Rama established in the kingdom, you and your relatives will be destroyed. O Kaikeyee! The time has come. To ensure your own welfare, act quickly. O one who is amazing to behold! Save your son and your own self.’

a country ruled by a king
a specific type of clothing
showing a lack of judgement
capable of producing poison
area between the hip and the knee
evil
causing great surprise
to look

Hearing Manthara's words, the one with
the beautiful face arose from her bed.
way to make a thing attractive
She gave a beautiful ornament to Kubja.
a small fancy object
Having given that ornament to Kubja,
highest in degree or quality
Kaikeyee, supreme among women, again
showing happiness
spoke these cheerful words to Manthara.
'O Manthara! What you have told me
brings me great delight. You have
to tell one about pleasing
recounted something agreeable. What can I
do for you next? I do not see any difference
between Rama and Bharata. Therefore, I
am content that the king is instating Rama
a country ruled by a king
in the kingdom. Thus, you deserve to be
given something again. These supreme
words bring happiness. They are agreeable
and cause pleasure. You cannot possibly
say anything that is more agreeable than

something helpful

this. Ask for a boon and I will grant it to you next.’

Chapter 2(8)

angry desire for others' things
Full of jealousy, Manthara cast aside that
way to make a thing attractive a strong feeling of anger
ornament. Overcome with anger and rage,
showing a lack of judgement
she spoke these words. 'O foolish one! Why
to make one fully involved
are you filled with delight? You are immersed
a deep sadness
in an ocean of grief, but are
not able to do something
incapable of comprehending it yourself.
having good luck
Kousalya is indeed fortunate that her son
to make holy
will be consecrated. Tomorrow, at the
events occurring at once highest in degree or quality
conjunction of Pushya, the supreme
to discuss important things
among brahmanas will confer greatness
on him by making him the heir apparent.
to get a thing by effort
With his enemies destroyed, he will obtain
a female servant
great delight and fame. Like a maid, you

a word used to begin a letter
will have to join your hands in salutation
and present yourself before Kousalya.
Rama's women[33] will certainly be filled
with great joy. However, your daughters-in-law
will be unhappy at Bharata's
destruction.' On seeing that Manthara
not pleasant
spoke these extremely unpleasant words,
Queen Kaikeyee praised Rama's qualities.
a teacher
'He knows about dharma. His preceptors
have trained him in being controlled. He is
telling the truth
grateful. He is truthful in words and pure.
the oldest of a group
Rama is the king's eldest son. He deserves
to be the heir apparent. He will have a long
life. Like a father, he will protect his
brothers and servants. O Kubja! On hearing
a commitment to a purpose
about Rama's consecration, why are
to cause to feel extreme pain
you tormented? After Rama has ruled for

one hundred years, it is certain that Bharata,
a male animal — to get a thing by effort
bull among men, will obtain the
a country ruled by a king
kingdom of his father and grandfathers. O
producing good results
Manthara! A beneficial occasion has presented
to cause to feel extreme pain
itself now. Why are you tormented?
Does he not tend to me more than he does
to Kousalya?' Hearing Kaikeyee's words,
very sad
Manthara was extremely miserable. Her
to make a long loud breath
sighs were long and warm. She addressed
Kaikeyee in these words. 'You do not see
a terrible disaster — the state of being a fool
the catastrophe. Because of your stupidity,
you do not realize it yourself. You are going
to become very involved — a deep sadness
to be submerged in an ocean of grief that is
extreme suffering — pain and suffering
full of misery and hardship. If Raghava
becomes the king, his son will succeed
to remove by cutting
him. O Kaikeyee! Bharata will be excised
people from one's family
from the royal lineage. O beautiful one! All

to receive after a death
of a king’s sons do not inherit the kingdom.
a country ruled by a king
If all of them are instated in this way,
political disorder
there will be great anarchy. O Kaikeyee!
Therefore, kings pass on the various elements
of the kingdom to the eldest son. O
free from spots and stains
one with the unblemished limbs! They are
instated, even though others may be
of high quality
superior in qualities. This son of yours will
to remove with force
be completely shattered and dislodged
people from one's family
from this royal lineage. O devoted one! He
very sad one that keeps from harm
will be miserable and without a protector.
the benefit of one
I have come here for your sake, but you do
not understand me. When your co-wife
having success by making money
becomes prosperous, you desire to give me
sharp point on plant stems
something. Shorn of thorns, when Rama
to get a thing by effort
obtains this kingdom, it is certain that he
to force to leave a country
will banish Bharata to some other country,

or perhaps remove him from this world. Even when Bharata was a child, you sent him to his maternal uncle's house. Affection is generated through proximity, even if it is towards an immobile object.[34] Rama is protected by Soumitri and Raghava protects Lakshmana. Their fraternal love is as famous in the worlds as that of the two Ashvins. Therefore, Rama will not perform any wicked deed towards Lakshmana. However, there is no doubt that Rama will act in a wicked way towards Bharata. Therefore, it is best that your son should go to the forest from the royal residence.[35] This appeals to me and it will bring great benefit to you. Even if Bharata were to obtain his father's kingdom through dharma, that would be better for your relatives.[36] That child[37] deserves happiness and he is Rama's natural enemy. With one's own prosperity destroyed, how can one live under the subjugation of another person who has obtained prosperity? Like a lion chasing a herd of elephants in the forest, Rama is enveloping Bharata and you should save him. Earlier, because of your good fortune and pride, you slighted Rama's mother.[38] Why will your co-wife not pursue that enmity? When Rama obtains the earth, it is certain that Bharata will be destroyed. Therefore, think of a means to obtain the kingdom for your son and of a reason to exile the enemy.'

Chapter 2(9)

to shine brightly
Thus addressed, Kaikeyee's face blazed
to make a long loud breath
with anger. With a long and warm sigh,
she spoke these words to Manthara. 'Right
to send
now, I will quickly dispatch Rama to the
moving very fast
forest. I will swiftly instate Bharata as the
heir apparent. O Manthara! Now think of a
by which
means whereby Bharata, and not Rama,
a country ruled by a king evil
gets the kingdom.' Manthara, wicked in
her thoughts, was addressed in this way by
a woman who rules a country
the queen. Desiring to cause injury and
violence to Rama, she spoke to Kaikeyee. 'O
Kaikeyee! I will tell you. Listen to me. This
is the means whereby your son, Bharata,

alone can obtain the kingdom.' On hearing Manthara's words, Kaikeyee arose a bit from her well-laid-out bed and said, 'O Manthara! Tell me the method and the reason. How can Bharata obtain the kingdom and never Rama?' Manthara, wicked in her thoughts, was addressed in this way by the queen. Desiring to cause injury and violence to Rama, Kubja spoke these words. 'There was a battle between the gods and the asuras. The rajarshi, your husband, went to help the king of the gods and took you along with him. O queen! He advanced in a southern direction, towards Dandaka.[39] He went to the city of Vaijayanta, where Timidhvaja was. He was famous by the name of Shambara.[40] That great asura was conversant with one hundred different kinds of maya.[41] In the battle, he fought with Shakra and vanquished the army of the gods. King Dasharatha fought in that great battle. O queen! When he lost his senses in the battle, you removed him from the spot. Your husband was mangled by weapons and you saved him from that spot. O one with the beautiful face! Satisfied with you, he gave you two boons. O queen! Your husband offered to grant you two boons. However, you told the great-souled one that you would ask for the boons when the time came and he agreed. O queen! I did not know about this. But on an earlier occasion, you yourself told me. Ask for

something helpful
those two boons from your husband—
a commitment to a purpose being barred from a country
Bharata's consecration and Rama's exile for
a period of fourteen years. O Ashvapati's
a large room
daughter! Go and enter the chamber earmarked
to set aside for a purpose to show or reveal
for you to exhibit anger. Without
not having a covering
any spreads, lie down on the bare ground,
to put on attractive clothes
attired in dirty garments. Do not arise and
do not say anything to him. There is no
doubt that your husband always loves you.
the benefit of one
For your sake, the great king will even
not able to do something
enter a fire. He is incapable of being angry
with you. He cannot even glance at you in
a strong feeling of anger
rage. To bring pleasure to you, the king will
to stop having or doing
even give up his own life. The great king
do a thing that is not allowed
will be incapable of transgressing your
showing a lack of judgement
words. O one who is foolish in nature!
to understand a lucky state
Comprehend your own good fortune and

strength. King Dasharatha will offer you
a cut and shined stone
many kinds of gems, pearls, gold and
a valuable stone in a way that has no use
jewels. But let your mind not be fruitlessly
attracted to these. At the time of the battle
between the gods and the asuras,
something helpful to a great extent
Dasharatha gave you two boons. O immensely
having good luck
fortunate one! Remind him of those and do
to take attention away the state of being successful
not get diverted from your own prosperity.
Raghava will himself make you rise and
give you those boons. When the great king
is steady, seek those two boons from him.
to force to live abroad
Rama must be exiled to the forest for
a male animal
fourteen years and the bull among kings
must make Bharata the king of this earth.
Having exiled Rama in this way, he will not
to get a thing by effort
obtain peace. However, with the enemies
destroyed, Bharata will become the king.

By the time Rama returns from the forest,
to get a thing by effort
your son will have obtained enough time
to create a foundation for himself. He will
to gather slowly
have accumulated men and well-wishers
on his own side. I think the time has come
for you to prepare yourself and cast aside
to cause to do by arguing
fear. Persuade him to withdraw from his
to make holy
intention of consecrating Rama.'

bad and harmful
What was undesirable appeared to
having good qualities
Kaikeyee as something that was desirable.
She happily responded to Manthara in
these words. 'O Kubja! You speak about
what is best. So far, I have not understood
what is best. In using the intelligence to
to make a decision
determine what should be done, you are
the best among all kubjas on earth. You are
the one who has always been engaged in

a government program to help poor
my welfare and have sought what brings
to make a decision
me benefit. O Kubja! In determining what
the king desires, my intelligence is not
equal to yours. There are many kubjas
who are badly placed. They are extremely
evil to bend
wicked and crooked.[42] However, you are
to look a type of flowering plant
beautiful to behold, like a lotus bent by the
relative in size or amount
wind. Your chest is proportionate, right
very high and good
up to your lofty shoulder. Below that, the
a depression on the stomach
stomach stretches out, with a shy navel.
to make more attractive joint between the waist and leg
Adorned with a golden belt, your hips
part of the leg above the knee
make a sound. Your thighs are extremely
having a full rounded shape
plump and your feet are long. O Manthara!
made of a soft smooth fabric
O one attired in silken garments! As you
walk before me on your long thighs, you
having an attractive quality a round lump on the surface
are as radiant as a swan. Your tall hump is
a vehicle pulled by horses
as large as the front of a chariot. The intel-

to exist or be present
ligence of kshatriyas and of maya reside
in you. O Kubja! When Bharata has been
to make holy
consecrated and Raghava has gone to the
to make more attractive
forest, I will adorn you with a golden garland.
a ring or rope made of leaves
O beautiful one! When I am happy
to get a thing by effort · to make more attractive
and obtain what I desire, I will decorate
a round lump on the surface
your hump with that well-crafted ornament
a small fancy object · to change from solid to liquid
made out of molten gold. I will adorn
suggesting future success
your face with auspicious and colourful
being made liquid by heat
marks that are made out of molten gold.
O Kubja! I will have auspicious ornaments
constructed for you. Adorned in beautiful
piece of clothing
garments, you will walk around like a
better than all others
god. Your unmatched face will be like the
face of the moon. Priding yourself above
your enemies, you will walk around, chief
among the best. O Kubja! Adorned in all

a small fancy object
kinds of ornaments, the kubjas will always
serve at your feet, just as they do at mine.

Kaikeyee was still lying down on a
shining with bright light the hot glowing gas of a fire
sparkling bed, like the flame of a fire on
of giving up something
a sacrificial altar. Praised in this way, she
having good luck
replied to her.[43] 'O fortunate one! There is
structure built across a river
no point to constructing a dam when the
water has left. Arise. Act so as to show the
producing good results
king what is beneficial.' The large-eyed
a lucky state
one was proud of her good fortune. Thus
a woman who rules a country
urged, the queen went with Manthara to
a large room
the chamber where she showed her anger.
an item worn around the neck
The beautiful one took off the necklace
that had hundreds and thousands of
a white ball used as jewelry
pearls and also many other beautiful and
expensive ornaments. Kaikeyee was like
to stop trying to resist
a golden rod. Succumbing to the words

of Kubja, she lay down on the ground and told Manthara, 'O Kubja! Let it be known to the king that unless Raghava goes to the
to get a thing by effort
forest and Bharata obtains the earth, I will die here.' She spoke these extremely terrible words. The beautiful one cast aside
a small fancy object
all the ornaments. Like a kinnara lady who
not containing anything
has fallen down, she lay down on the bare
to remove a covering
and uncovered ground. Having cast aside
a ring or rope made of leaves
the garlands and ornaments, her face was
to completely cover
only enveloped in anger. Despite being
to take away one's attention
the wife of a king, she was distracted. She was like a star in the sky, enveloped in darkness.

Chapter 2(10)

Having instructed that the arrangements should be made for Raghava's consecration, the great and powerful king entered the inner quarters to tell the one who should be loved about the good news. She was lying down on the ground there, in a state that did not befit her. On seeing her in this state, the lord of the earth was tormented by grief. He was aged, but his wife was young. She was dearer to him than his own life. She should be sinless, but her resolution was wicked. He saw her lying down on the ground. She was like a

to give an order
a commitment to a purpose
to be suitable to
one who has power and control
to cause to feel extreme pain
being free from wrong doings
to cause to be pulled away from

female elephant in the forest, struck by a
to cause to die
poisoned arrow in the course of a hunt. He
touched her, like a giant elephant touching
that female elephant in the forest. Scared
to flow over and cover
and bereft of his senses, he engulfed her in
his arms. Desiring the lotus-eyed woman,
he spoke these words. ‘I do not know why
a woman who rules a country
there is this anger in you. O queen! Who
to do or say something rude
has accused you or insulted you? O fortunate
having good luck
one! Your lying down in the dust
a deep sadness
causes me grief. O fortunate one! Why are
you lying down on the ground, as if you
not awake
are unconscious? You are the one who
disturbs the senses, yet your senses seem
an evil spirit
to have been possessed by a demon. There
very successful
are plenty of accomplished and praised
a medical doctor
physicians. O beautiful one! Tell me what

to cause pain for to make one healthy again
ails you and they will cure you. Whom
able to be accepted
do you desire something agreeable to be
done to? Whom do you desire something
not pleasing
disagreeable to be done to? To whom shall
willing to do or allow
I do something agreeable and to whom
shall I do something extremely disagreeable?
Will I kill someone who should not
be killed? Whom will I kill and whom will
I free? Who shall be made poor? Who shall
large amounts of money
be made rich? Who shall be given riches?
good things that are available
Whose riches will be taken away? I, and
very willing to submit
all those who are subservient to me, are
under your control. I am not interested in
countering any of your wishes. Even if it
concerns my own life, tell me what you
to be a part of
wish for. The earth belongs to me, wherever
a vehicle pulled by horses
the wheel of the chariot goes.’

Addressed and comforted in this way,
not pleasing
she desired to say what was disagreeable.
She readied herself to make her husband
to do or say something rude
suffer. ‘O king! No one has insulted me.
action showing lack of respect
No one has shown me disrespect. There
is something that I desire and it can be
to succeed in doing
accomplished by you. When you know
what I wish for, do it, if you so desire. After
a serious promise or agreement
you give me your pledge, I will tell you
what I wish for.’ The king was completely
very much loved
under the control of his beloved wife and
was addressed in this way. The greatly
having or showing a lot of energy
energetic one smiled a little and told Kaikeyee,
‘O proud one! With the exception of
a kind of wild animal
Rama, tiger among men, do you not know
that there is no other human I love more
having good luck
than you? O fortunate one! My heart is

to give excitement to
sinking, energize it through your touch.
able to understand clearly
O Kaikeyee! Discerning this, tell me what
morally good
virtuous act have you thought of? You
know about your own strength. Therefore,
to have in one's mind for long
you should not harbour any suspicions. I
will do what causes you pleasure. I take a
a serious promise or agreement
pledge on all my good deeds.' Delighted at
his words, she told him about the desire
that was in her mind, extremely terrible,
like the news of a sudden death. 'With
the most important part
Indra at the forefront, let the thirty gods
happening gradually over time something helpful
progressively hear about the boons you
to give as a gift
have pledged to bestow on me. Let the
moon, the sun, the sky, the planets, the
night, the day, the directions, the universe,
the earth, gandharvas, rakshasas, the
someone who wanders in life
roamers of the night, the living beings

in houses, the gods in houses and all the
creatures hear the words you have spoken.
to move back and forth
He does not waver from the truth. He is
having or showing a lot of energy
extremely energetic and knows about
dharma. He is extremely controlled. He
something helpful
is granting me a boon. Let the gods hear
to take quickly
about it.' The queen seized the great
one who uses a bow and arrow
archer, who was ready to grant boons, but
to an extraordinary degree
had promised excessively, confounded by
after that
desire. Thereafter, she spoke these words.
one who has power and control
'O lord! O great king! You had granted me
two boons earlier. I am asking you to grant
those to me now. Listen to my words. All
the arrangements have been made for
a commitment to a purpose
Raghava's consecration. I desire that these
arrangements should be used for Bharata's
leading a strict simple life
consecration. Rama will become an ascetic

to exist or be present
and will reside in Dandakaranya for four-
twisted in an ugly way
teen years. He will sport matted hair and
to put on attractive clothes the outer cover of a tree
will be attired in rags and bark. Bereft of
sharp point on plant stems
any thorns, Bharata must be made the heir
apparent. Right now, I wish to see Raghava
leave for the forest.'

The great king heard Kaikeyee's terrible
upset
words. He was distressed and lost his
a wild animal a kind of wild animal
senses, like a deer which has seen a tiger.
Bereft of his senses, he sank down on the
not having a covering a strong feeling of anger
bare ground and sighed deeply. In rage,
to say
the king uttered the word, 'Shame!' With
to happen to or affect suddenly
his senses overtaken by sorrow, he again
not awake
fell unconscious. After a long period of
to get again
time, the king regained his senses, but was
very sad
extremely miserable. He spoke angrily
to Kaikeyee, as if he was going to burn

causing suffering
her down with his sight. ‘O cruel one! O
evil
one who is wicked in conduct! O one who
people from one's family
destroys the lineage! What wicked act has
Rama done towards you? What evil have I
done? Raghava’s conduct towards you has
always been like that towards a mother.
That being the case, why are you engaged
in causing this injury to him? You entered
my own house with a view to bring about
my destruction. I did not know that the
daughter of a king was actually a snake
extremely dangerous
with virulent poison. All the living beings
to praise highly
on earth extol Rama’s qualities. What
crime have I committed that I have to
very much loved to leave and never return
cast aside my beloved son? I can abandon
the state of being successful
Kousalya, Sumitra, my prosperity and my
own life. But as long as I am alive, how

can I cast aside Rama, who is devoted to his father? On seeing my eldest son, I am overcome by great delight. If I do not see Rama, my consciousness is destroyed. The world can exist without a sun and crops without water. However, without Rama, there cannot be life in my body. O one who has made up her mind about something wicked! Enough is enough, cast this resolution aside. I will even touch your feet with my head, be pacified.' The lord of the earth lamented like one without a protector. Suffering exceedingly in his heart, he fell down before the extended feet of his wife, the queen, and seized them. He embraced them, like one who was afflicted.

oldest
a state of being aware
to cause to be pulled away from
a promise to oneself
to cause to become calm
to express sadness
one that keeps from harm
extremely
to use legal power to take
to hold in one's arms

Chapter 2(11)

The great king did not deserve to lie
down in this fashion. He was like Yayati,
to remove with force
dislodged from the world of the gods
a good quality
after his store of good merits had been
to tire out completely
exhausted. Kaikeyee was in the form of
not pleasant to achieve something
something unpleasant, wishing to attain
bad and harmful
an undesirable objective. She was without
fear and was causing fear instead. The
something helpful
beautiful one asked for the boons yet
again. 'O great king! You pride yourself on
speaking the truth and being firm in your
a serious promise
vows. Why do you then wish to refuse
the boon I asked for?' Thus addressed by

Kaikeyee, for a while, King Dasharatha's
anger made him lose his senses. He then
not deserving respect
replied, 'O ignoble one! You are my enemy.
a male animal flat green part of a plant
When Rama, bull among men, leaves for
the forest and I am dead, you will accom-
to succeed in doing
plish your desire. May you be happy. If I
to cause to go away
tell the truth about banishing Rama to
the forest in an attempt to cause pleasure
to think of in a certain way
to Kaikeyee, this will not be regarded as
the truth. It is certain that my infinite ill
state of fame for bad reasons
fame in this world will destroy me.' His
to take away one's attention
senses distracted, he lamented in this way.
The sun set and night presented itself.
to make more attractive
Though it was adorned with the lunar
to cause pain to
disc, the night seemed to be afflicted. To
the lamenting king, the night seemed to
to make a long loud breath
be dark. The aged King Dasharatha sighed

long and warm sighs. With his eyes directed towards the sky, he lamented in his misery. 'I join my hands in salutation. I do not wish for a morning. Or pass swiftly.[44] I am shameless, since I am beholding Kaikeyee, who has brought about this great calamity.' After having said this, the king joined his hands in salutation and addressed Kaikeyee in these words. 'O Kaikeyee! Show me your favours. I am virtuous in conduct, but am distressed. I am devoted to you, but my lifespan is over. O queen! O fortunate one! You should show me your favours, especially because I am a king. O one with the beautiful hips! Everything that I have said has indeed been addressed to nothingness. O virtuous one!

O child! You are kind-hearted. Show me
with a red brown color
your favours.’ The king’s coppery red eyes
an attitude or opinion
were full of tears and his sentiments were
evil
pure. However, she was wicked in her sentiments.
Having heard the wonderful and
deserving sad feelings
piteous lamentations of her husband, the
causing suffering to pay attention to
cruel one did not heed his words. At this,
done for no reason very much loved
the king fell senseless again. His beloved
one was not content and spoke against his
words. On seeing that his son would be
to force to live abroad very sad
exiled, he was miserable and, bereft of his
senses, fell down on the ground.

Chapter 2(12)

Afflicted by sorrow on account of his son and bereft of his senses, he fell down on the ground and writhed there. Glancing towards the descendant of the Ikshvaku lineage, the wicked one said, 'What is this wickedness you are displaying by lying down on the ground? Having heard my words, you gave me your pledge. You should remain within the sanctioned bounds. People who know about dharma say that truth is the supreme dharma. I have adhered to the truth and have urged you to follow dharma. O king! Having

to cause pain to
a feeling of being sad
to twist from side to side
someone related to one in the past
evil
bad behavior
a serious promise or agreement
to officially accept or allow
the limit of what is correct
highest in degree or quality

given a pledge to a hawk, King Shaibya gave the bird a part of his own body and obtained a supreme end.[45] In that fashion, without faltering, the energetic Alarka offered his own eyes when he was asked by a brahmana accomplished in the Vedas.[46] Devoted to truth, the lord of the rivers[47] does not budge from his pledge to the slightest extent. Adhering to his pledge and the truth, he does not transgress the shoreline. O noble one! If you do not adhere to the pledge you have given me and act accordingly, I will be abandoned. In front of you, I will cast aside my life.' The king was thus addressed by Kaikeyee, who had no hesitation at all. He was incapable of freeing himself from the bond, like Bali

to keep from having
was deprived by Indra.[48] His heart was
disturbed and his face was pale. He was
a male animal a thing that causes unfair treatment
like a bull trembling in the yoke, caught
between two wheels.[49] The king's eyes
were clouded, as if he was unable to see.
mental strength to face danger
With great difficulty, he used his fortitude
to calm himself and spoke to Kaikeyee.
evil
'O wicked one! Before the fire and with
a repeated word or phrase
the use of mantras, I accepted your hand.
to leave and never return
I abandon you and the son born to me
through you.'[50] At this, Kaikeyee, wicked
in her conduct, again spoke to the king.
clearly showing feeling
She was eloquent in the use of words and
done for no reason
became senseless with rage. She spoke
severe or mean
these harsh words. 'O king! Why are you
to say causing a lot of harm
uttering words that are like destructive
a thing that is very harmful uncertain in speech or action
poison? Without any hesitation, you

to order someone to come
should summon your son, Rama, here.
a country ruled by a king
Instate my son in the kingdom and make
Rama a resident of the forest. Eliminate
my enemies and do what needs to be
done.' The king was like an excellent horse,
in a violent manner to force to do something
fiercely struck by the whip. Thus goaded,
he repeatedly spoke to Kaikeyee. 'I am tied
a loop at the end of a rope
down by the noose of dharma. My senses
have been destroyed. I wish to see my eldest
the oldest of a group
and beloved son Rama, who is devoted
to dharma.'

Hearing the king's words, Kaikeyee herself
to go for and bring back
told the suta, 'Go and fetch Rama here.'
very sad
Miserable about his son and with his eyes
having success by making money
red with sorrow, the prosperous king of
people from one's family
the Ikshvaku lineage, devoted to dharma,
also spoke to the suta. Sumantra heard the

deserving sad feelings
piteous words and saw that the king was
to worry or upset one
distressed. He joined his hands in salutation
a word used to begin a letter
and withdrew some distance away.
anxiety or pain
Because of his distress, the great king was
unable to say anything. Kaikeyee, who
a meeting
knew about the consultation, spoke to
Sumantra. 'O Sumantra! I wish to see the
pleasing to look at to go for and bring back
handsome Rama. Fetch him here quickly.'
to pay attention to
With delight in his heart, he paid heed to
suggesting future success
these auspicious words. Thus urged, Sumantra
hurried. The one who knew about
obvious
dharma thought it was evident that Rama
a commitment to a purpose
was being brought for the consecration.
Having made up his mind in this way,
the suta was filled with great delight. The
having or showing a lot of energy
greatly energetic one departed, wishing
to rise from a hidden place
to see Raghava. As he suddenly emerged,

near the gate, he saw many kings who had
to gather having success by making money
assembled. He also saw many prosperous
citizens. They too had arrived near the
gate and were stationed there.

Chapter 2(13)

to succeed in doing
Brahmanas, accomplished in the Vedas,
to exist or be present
had resided there during the night. With
leader of a religious ceremony
the royal priests, they also arrived at the
an officer of high rank
spot. There were advisers, commanders
in the first position
of armies and the foremost citizens.
chance of a thing to happen
Delighted at the prospect of Raghava's
a commitment to a purpose — to gather
consecration, they assembled there. On
events occurring at once
the day of Pushya's conjunction, when a
shining with bright light
sparkling sun arose, the Indras among
brahmanas had thought of Rama's consecration. There were golden pots of water
suggesting future success — to make more attractive
and the auspicious seat was ornamented.
a vehicle pulled by horses
The chariot was covered with shining

a kind of wild animal
tiger skin. Water was brought from the
events occurring at once
sacred conjunction of the Ganga and the
suggesting future success
Yamuna and also from other auspicious
a small stream of liquid
rivers, lakes, wells, ponds and rivulets.
Water was brought from rivers that flowed
away from the west in a crosswise way
eastwards, upwards, diagonally, those
to join with another
that merged together and from those
that merged with the ocean from every
something used to make cheese
direction. Honey, curds, clarified butter,
very dry
parched grain, darbha grass, flowers and
milk were gathered. Golden and silver
pots were filled with parched grain and
milk. They were filled with excellent
a type of flowering plant
water and shone with lotuses and lilies.
cooking tool used to stir a type of wild animal
An excellent whisk made of yak hair was
kept ready for Rama. Pale, it spread out
to make more attractive
like the moon's beams and was decorated

fancy item made of rare stones a device to protect from rain
with jewels. There was a white umbrella,
relating to the moon
shaped like the lunar disc. It was beautiful
having an attractive quality
and radiant and was kept ready for the
a commitment to a purpose a male animal
consecration. A white bull was kept ready
and a white horse was stationed there.
pleasing to look at
A handsome elephant was also there,
ready to be mounted. There were eight
suggesting future success to make more attractive
auspicious maidens, adorned in every
way to make a thing attractive
kind of ornament. There were all kinds of
a musician in the Middle Ages
musical instruments and minstrels. All
this had been collected for a consecration
a country ruled by a king
in the kingdom of the Ikshvakus. All this
male member of a royal family
had been arranged for the prince's conse-
cration. Following the king's words, the
to gather
kings had assembled. Unable to see him,
they asked, 'Who will inform the king?[51]
We do not see the king and the sun has

arisen. Arrangements have been made for
able to easily learn or understand to make holy
the intelligent Rama to be consecrated as
the heir apparent.’ Sumantra, who was
respected by the king, spoke these words
to the kings from various countries who
to talk
were conversing among themselves. ‘I will
to communicate
convey your words and ask the long-lived
to stop sleeping
king, who must have awoken, about his
a government program to help poor
welfare and the reason for his not coming.’

Having said this, the one who knew
about the ancient accounts, entered the
to say in a correct way
inner quarters. He pronounced words
a prayer for God's blessing
of benediction and praised Raghava.[52]
admired for past achievements
‘The illustrious night has passed and
suggesting future success
the auspicious day has presented itself.
a kind of wild animal
O tiger among kings! Arise and do what
must be done next. O king! Brahmanas,

commanders of armies and merchants have arrived.’ He was thus praised by the suta Sumantra, who was accomplished in counselling. The king arose and spoke these words. ‘I am not asleep. Quickly bring Raghava[53] here.’ King Dasharatha again told the suta this. Hearing the king’s words, he bowed his head down and honoured him. Thinking about the great joy that would follow, he left the king’s residence. Happy, he proceeded along the royal road that was decorated with flags and standards. The suta heard words being spoken about Rama’s consecration. Sumantra saw Rama’s beautiful residence, which was as radiant as Kailasa and as resplendent as Shakra’s residence. There

an officer of high rank
one who buys and sells items
to succeed in doing
advice and support
sleeping
to bend to greet or show respect
the place where someone lives
to make more attractive
a commitment to a purpose
having an attractive quality
very bright and attractive

to make more attractive
were large doors and it was adorned with
a platform on a building
hundreds of balconies. The top was golden
to make more attractive
and the gates were decorated with jewels
having an attractive quality
and coral. It was as radiant as autumn
clouds and was like a cave in Meru. That
extremely large
gigantic place was decorated with the
circular arrangement of leaves
best of wreaths and garlands. While the
to gather
assembled men and the assembled kings
driver of a vehicle driven by horse
looked on, the charioteer advanced on a
a vehicle pulled by horses
chariot yoked to horses. Having reached
the extremely expensive and extremely
the place where someone lives
large residence, the charioteer was delighted
and his body hair stood up. That
the highest point
excellent residence was like the summit
unable to move
of a mountain, like an immobile cloud and
like a large vimana. With no one barring
the way, the charioteer entered, like a *ma-*

kara[54] entering an ocean filled with a large number of jewels.

Chapter 2(14)

Passing through that crowd of people, he approached the door to the inner quarters. The one who knew about ancient accounts entered the chamber. There were young guards with polished earrings, wielding shining spears and bows, devoted, attentive and not distracted in their duties. There were aged and ornamented ones, dressed in ochre garments and holding canes. He saw these self-controlled supervisors stationed there at the doors. They were engaged in doing what brought Rama pleasure and saw

a large room
jewelry that's worn on the ear
a weapon with a sharp tip
thinking or watching with care
to make more attractive
a type of red or yellow soil
a short stick for walking
a person who manages another

him arrive. He said, ‘Go and quickly tell
Rama and his wife that the suta wishes
to communicate
to enter, to convey his father’s command.’
Wishing to bring him pleasure, Raghava
to give an order
instructed that he should be brought in.
to make more attractive
Seated on an ornamented seat, he[55] looked
like Vaishravana.[56] The suta saw him on
a long soft seat for people
that golden couch, covered with an ex-
a very hot day
cellent spread. The scorcher of enemies
to spread over a surface — having a pleasant smell
was smeared with sacred and fragrant
a wood with a pleasant smell
sandalwood paste that had the complex-
the natural color of the skin — cooking tool used to stir
ion of the blood of a boar. With a whisk
a type of wild animal
made of yak hair in her hand, Sita stood
by his side. He was like the moon, with
to shine brightly
Chitra nakshatra by the side. Blazing in
to burn the surface of
his own energy, he seemed to scorch like
a musician in the Middle Ages — to succeed in doing
the sun. The minstrel was accomplished

in a way without pride to honor God
in humility. Humbly, he worshipped the
one who gives something
granter of boons. Joining his hands in
a word used to begin a letter a government program to help poor
salutation, he asked about the welfare of
to sit back in a relaxed way
the one who was reclining on the couch.
Sumantra, who was respected by the king,
male member of a royal family
spoke these words to the prince. ‘O prince!
O Kousalya’s excellent son! Your father and
Queen Kaikeyee wish to see you. Go there
quickly.’

to a great extent
Thus addressed, the immensely radiant
a large wild cat
lion among men was delighted. Honour-
a woman who rules a country
ing him, he spoke to Sita. ‘O queen! The
to order someone to come
king and the queen have summoned me
to their presence. They have certainly
thought of something connected with
a commitment to a purpose obvious
the consecration. It is evident that the
giving more than required very bothersome
extremely generous one with the madden-

ing eyes[57] must intend to do something for me and has accordingly urged the king. A messenger befitting the assembly there has arrived. It is certain that the king will anoint me as the heir apparent today. I must quickly leave this place and go and see the king. You stay happily in this household and find your pleasure.'

The black-eyed Sita honoured her husband. Thinking of auspicious things, she followed him up to the door. He greeted all those who had assembled there and ascended the supreme chariot, which was like a fire. Its radiance was golden and it stole the eyes. Supreme horses that were like baby elephants were yoked to it. It was as swift as the thousand-eyed Indra's cha-

a type of brown color
riot, yoked to tawny horses. Raghava, blazing
to shine brightly to leave a place
in his prosperity, departed swiftly. Its
to make sharp loud sounds
clatter was like the roaring of clouds in the
to rise from a hidden place the place where someone lives
sky. As it emerged from the residence, its
beauty was like that of the moon emerging
from clouds. Raghava's younger brother,
to go up a vehicle pulled by horses
Lakshmana, ascended the chariot at the
cooking tool used to stir
rear. He held a whisk and an umbrella in
his hands and protected his brother. As
the crowds of people emerged in every direction,
loud excited and emotional
a tumultuous roar arose. Raghava
heard the conversation of the people who
to gather
had assembled there. All the citizens of
in a happy manner
the city cheerfully spoke many things
likely to be specified
about his own prospective rule. 'Through
the king's favours, Raghava is advancing
towards great prosperity today. He will

the state of being successful
make all our dreams of prosperity come
true, once he becomes our ruler. If he
a country ruled by a king
rules over this kingdom for a long time,
the people will have everything to gain.’
in or into the middle of
He proceeded amidst the noise created by
the horses and elephants. Sutas and magadhas
a prayer for God's blessing
pronounced benedictions ahead
of him. The best of musicians praised his
an extraordinary property
greatness and he proceeded like Vaishravana.
The squares were full of large
crowds of people and female elephants,
a vehicle pulled by horses
male elephants, chariots and horses. There
fancy item made of rare stones
were shops with a lot of jewels and many
thing that is bought and sold
commodities. As he went along, Rama saw
the beautiful and large road.

Chapter 2(15)

having great happiness
With his joyful well-wishers, Rama
to go up a vehicle pulled by horses
ascended the chariot. He saw the beautiful
to live in
city, populated by crowds of people.
Painted white, the houses were like clouds.
Rama proceeded along the royal road,
in or into the middle of
amidst incense from *agaru*.[58] The excellent
to make more attractive
royal road was adorned and was free
a barrier
of obstructions. There were many kinds
items that are bought and sold
of merchandise and diverse kinds of food.
a prayer for God's blessing
He heard the benedictions pronounced
by many well-wishers and proceeded,
honouring all the men as they deserved.
'Follow the conduct of your grandfathers

and great-grandfathers. Get consecrated today. Rule according to the path they traversed. We were nurtured by his father and by his earlier ancestors. Once Rama becomes the king, all of us will reside even more happily. We have had enough of enjoying objects of pleasure and we have had enough of pursuing the supreme objective, now that we see Rama leave, to become established in the kingdom. There is nothing that will be more agreeable to us than that the infinitely energetic Rama should become consecrated in the kingdom.'

The well-wishers uttered these and other auspicious words, honouring his own self. Hearing these, Rama proceeded along the royal road. No one could turn his sight

highest in degree or quality
away from that supreme among men. No
man was capable of crossing Raghava.
to show or reveal
He had dharma in his soul and exhibited
a desire to help others
compassion towards all the four varnas
and towards those who were aged. There-
fore, they were devoted to him. He reached
the official home of a king
the royal palace, which was like the great
the place where someone lives
Indra's residence. The prince entered his
to accept to shine brightly
father's abode, which blazed in prosperity.
Dasharatha's son passed through all the
a large room
chambers. Taken his leave of all the people,
with a pure heart, he entered the inner
quarters. All the people were delighted.
The king's son entered and approached
to rise from a hidden place
his father. They waited for him to emerge
one who has power and control
again, just as the lord of the rivers waits
for the moon to rise.

Chapter 2(16)

Rama saw his father seated on an auspi-
suggesting future success to worry or upset one
cious seat. His face was distressed. He was
with Kaikeyee, who was tending to him.
in a way without pride to honor God
Humbly, he first worshipped at his father's
feet. Extremely controlled, he next wor-
shipped at Kaikeyee's feet. With tears in his
very sad to say
eyes, the miserable king only uttered the
not able to do something
word 'Rama'. He was incapable of glancing
at him, or saying anything more. He had
being afraid
never seen such a fearful form of the king
earlier. Therefore, Rama was overcome
with fear, like when one touches a snake
to make a long loud breath
with one's feet. The great king sighed, his

senses miserable (very sad). He was afflicted (to cause pain to) by sorrow and torment (extreme physical pain). His mind was disturbed and grief-stricken. He was like an ocean that cannot be agitated (having troubled emotions), turbulent because of a garland (a ring or rope made of leaves) of waves. He was like the sun during an eclipse (event when the sun looks like being hidden by the moon), or like a rishi who has uttered (to make) a lie. On seeing the unthinkable, his father enveloped (to completely cover) in sorrow, he was also agitated, like the ocean on the day of the full moon. Engaged in ensuring the welfare (a government program to help poor) of his father, Rama began to think. 'Why has the king not greeted (to meet a new arrival) me back today? At other times, even when he is enraged (very angry), my father is pacified (to cause to become calm) on seeing me. However, today, he seems exhausted (to tire out completely) on seeing me.' Rama became miserable and afflicted by sorrow. Greeting Kaikeyee,

Rama spoke these words. ‘Have I ignorantly
in a way without knowledge
committed a crime that my father is
to cause to become calm
angry with me? Tell me and pacify him.
upset very sad
His face is distressed and he is miserable.
He is not speaking to me. Is something
related to the body
troubling him physically or mentally,
making him suffer? It is rare to be happy
always. Has something happened to Prince
pleasing to look at to look
Bharata, handsome to behold, or the great-spirited Shatrughna? Has something
not showing a successful future
inauspicious befallen my mothers? If the
king is angry, I do not wish to remain alive
a very short time period a feeling of unhappiness
even for an instant, causing dissatisfaction
to the great king and not following my
father’s words. A great-souled man perceives
to notice the state of being a god
him[59] as a divinity from whom he
to rise from a hidden place obvious
himself has emerged. That being evident,

how can one act otherwise? I trust that in
a strong feeling of anger to say severe or mean
your rage, you have not uttered any harsh
words, as a result of which, my father has
to treat without respect
been slighted and his mind is disturbed. O
a woman who rules a country
queen! I am asking you. Tell me the truth.
one who has power and control
Why is the lord of men suffering from an
something that causes pain
affliction that has not happened earlier? If
the king's words lead to that, I will leap
very violent
into the fire. I will consume fierce poison,
to become very involved
or submerge myself in the ocean. The king
a government program to help poor
is engaged in my welfare and I am devoted
a teacher
to my preceptor, my father. O queen!
Therefore, tell me the king's words and
what he desires. I promise to do that. Rama
opposite to something else
does not speak in two contrary ways.'

telling the truth vertical structure for support
He was truthful in speech and upright.
not deserving respect
The ignoble Kaikeyee spoke these ex-

tremely terrible words to Rama. 'O
Raghava! Earlier, in a battle between the
gods and the asuras, your father was hurt
small object with a sharp point
by darts. When I protected him in that
something helpful
great battle, he granted me two boons. O
Raghava! On that basis, I have asked the
a commitment to a purpose
king for Bharata's consecration and for
you to leave for Dandakaranya today. O
best among men! If you desire that you
a serious promise or agreement
and your father should stick to the pledge
of truth, then hear my words. Adhere to
your father's instructions and to what he
to promise in a formal way
has pledged. You must go to the forest for
to exist or be present
fourteen years. You will have to reside in
Dandakaranya for fourteen years. You will
have to forget about the consecration and
clothes
wear bark and rags. Bharata will rule this

fancy item made of rare stones
earth, full of many jewels and with horses,
a vehicle pulled by horses
chariots and elephants, from the city of
someone who causes death
Kosala.’[60] Rama, the slayer of enemies,
not pleasing
heard these disagreeable words, which
were like death. However, he was not
upset
distressed and spoke to Kaikeyee. ‘It shall
to leave a place
be that way. I shall depart from this residence
the place where someone lives
to there, the forest. To ensure that
a serious promise or agreement
the king’s pledge is satisfied, I will wear
clothes
bark and rags. But I wish to know why the
impossible to defeat a very hot day
invincible and great king, the scorcher of
a woman who rules a country
enemies, is unhappy with me. O queen!
You should not be angry. You should be
extremely happy. In front of you, I am telling
you that I will go the forest in bark and
an old useless piece of cloth
rags. I am grateful to the king. How can I
a teacher
not be engaged in the welfare of my pre-

ceptor, my father? Engaged by him, I will
showing steady support · willing to do or allow
faithfully do what is agreeable to him. But
to cause to feel extreme pain
something unpleasant is tormenting my
mind and heart. Why has the king not told
a commitment to a purpose
me about Bharata's consecration himself?
Without being urged, I would have cheerfully
in a happy manner
given my brother, Bharata, Sita, the
a country ruled by a king · good things that are available
kingdom, the desired riches and even my
own life. To ensure what brings you pleasure
a serious promise or agreement
and to accomplish the pledge, why did
my father, Indra among men, not urge me
himself? Therefore, you should comfort
one who has power and control
him. Why is the lord of the earth sprinkling
drop or spread small amounts
the earth with tears from his eyes and
not showing a successful future
releasing these inauspicious tears? On the
one who delivers a message
instructions of the king, let messengers on
a horse that a person rides · related through the mother
fleet-footed steeds go to Bharata's mater-

to go for and bring back
nal uncle's household and fetch him here.
to move or act quickly
I will hasten to leave for Dandakaranya,
done without care
unthinkingly following my father's words.
to live in a particular place
I will reside there for fourteen years.'

On hearing Rama's words, Kaikeyee
was delighted. Believing them, she asked
the act of leaving
Raghava to hurry about his departure. 'Let
one who delivers a message
it be that way. Let messengers on fleet-
a horse that a person rides related through the mother
footed steeds leave for Bharata's maternal
uncle's house and let those men bring him
afraid or nervous
back. Since you are so anxious, I think it
not right for a situation to be slow in going
is inappropriate that you should tarry.
O Rama! Therefore, you should quickly
leave for the forest. It is because of his
a feeling of regret
shame that the king has not addressed you
a strong feeling of anger
himself. O best among men! This rage is
nothing and it will pass. O Rama! Until you

to leave a place
leave for the forest and depart from this
to wash oneself
city, you father will not bathe, or eat anything.’
a feeling of being sad
The king was overcome by sorrow.
a feeling of regret
He cried ‘shame’ and sighed. Losing his
a long soft seat for people
senses, he fell down on the golden couch.
Urged by Kaikeyee, Rama raised the king.
to force to do something to move or act quickly
Like a horse goaded by a whip, he hastened
to leave for the forest. Those words were
not pleasing not deserving respect
terrible, disagreeable and ignoble. Having
anxiety or pain
heard them, devoid of distress, Rama addressed
a woman who rules a country
Kaikeyee in these words. ‘O queen!
I am not attached to artha. I am not interested
in the ways of the world. Know me
to be the equal of a rishi, only interested
in being established in dharma. I will do
whatever I am capable of doing to ensure
to stop having or doing
pleasure, even if it amounts to giving up

my own life. There is nothing greater than
acting in accordance with dharma, in the
to do what is expected
form of serving one's father or complying
with his words. Even though he has not
to live in a particular place
told me, I will follow your words and dwell
alone in the forest for fourteen years. O
Kaikeyee! Since you have told the king and
obvious
not me,[61] it is evident that you suspect my
of less importance
qualities and take me to be inferior to my
one who has power and control
lord. After taking my mother's leave and
to cause to do by arguing
persuading Sita, today itself, I will leave
for the great forest of Dandaka. Bharata
a country ruled by a king
will rule the kingdom and tend to our
lasting forever
father. This is eternal dharma and it is
your task to ensure this.'

On hearing Rama's words, his father
a deep sadness
was struck with extreme grief. In a voice

to make one stop breathing to cry
that choked with tears, he wept loudly.
to honor God
Rama worshipped at the feet of his uncon-
not awake to a great extent
scious father. The immensely radiant one
not deserving respect
also fell down at the feet of the ignoble
Kaikeyee. Rama circumambulated his
to rise from a hidden place
father and Kaikeyee. He emerged from the
inner quarters and saw the well-wishers.
Lakshmana, the extender of Sumitra's
delight, was extremely angry. With eyes
full of tears, he followed at the rear. Rama
circumambulated the vessel meant for the
a commitment to a purpose
consecration. Glancing here and there, but
without being disturbed, he slowly left.
a country ruled by a king
The destruction of the kingdom did not
the state of being successful
affect his great prosperity, like the onset of
the night cannot touch the one with the
a visible line of light
cool rays.[62] He was pleasant and was loved

by the people. Having cast aside the earth,
he wished to leave for the forest. He was
relating to ordinary life
beyond worldly pursuits and no mental
a thing that prevents activity — to understand
disturbance could be discerned. He controlled
to get control of
his senses and subdued the sorrow
in his mind. To inform his mother about
difficult to deal with — news
the disagreeable tidings, he entered his
own house. He entered the house, which
was filled with great joy. On seeing them,
an event causing harm
he did not tell them about the calamity
extreme suffering
that had struck. Suspecting the misery of
to show or reveal
his well-wishers, Rama did not exhibit the
least bit of disturbance.

Chapter 2(17)

to make a long loud breath
Rama was extremely hurt and sighed
like an elephant. However, he controlled
himself and with his brother, went to
his mother's inner quarters. He saw the
being deeply honored
extremely revered and aged man seated
there, at the door to the house. He was
stationed there, with many others.[63] He
a large room
entered the first chamber and saw the
a room for a special purpose
second chamber. Aged brahmanas who
to succeed in doing
were accomplished in the Vedas and
to bend to greet or show respect
honoured by the king were there. Bowing
down before those aged ones, Rama saw
the third chamber. Aged women and girls

were engaged in guarding the door to
that. As he entered the house, the joy of
to improve
the women was enhanced. They quickly
informed Rama's mother about the agree-
pleasing
able news.[64] Queen Kousalya had spent
the night in a self-controlled way. In the
a government program to help poor
morning, for the welfare of her son, she
to honor God
was worshipping Vishnu. She was cheer-
showing happinessmade of a soft smooth fabric
ful and attired in silken garments. She was
a serious promise
always devoted to her vows. To the sound
suggesting future success
of auspicious mantras, she was then
act of giving money to church
offering oblations into the fire. Rama en-
tered the auspicious inner quarters of his
mother. He saw his mother there, offering
oblations into the fire. Having seen that
her son, whom she had not seen for a long
time and who enhanced the delight of

his mother, had arrived, she was happy, like a mare on seeing its colt. Kousalya, affectionate towards her son, spoke these agreeable and beneficial words to the invincible Raghava, her own son. ‘May you obtain the lifespans of the aged who are devoted to dharma and of great-souled rajarshis. May you obtain fame and ensure the dharma of your lineage. O Raghava! Behold. Your father, the king, is devoted to the pledge of truth. Today, the one with dharma in his soul, will consecrate you as the heir apparent.’

Advancing a bit towards his mother, Raghava joined his hands in salutation. He was naturally humble and bowed down more, out of respect for her. ‘O queen! It is

certain that you do not know that a great
an event causing harm
calamity has presented itself. This will
a feeling of being sad
cause sorrow to you, Vaidehi and Laksh-
mana. I will have to live alone in the forest
a person who is very wise
for fourteen years. Like a sage, I will have
to give up or leave entirely having a yellow brown color
to forsake meat and live on honey, roots
and fruits. The great king will make Bhar-
ata the heir apparent. As for me, like an
leading a strict simple life
ascetic, I will be exiled to Dandakaranya.'
emotion of not feeling glad
She did not deserve unhappiness.[65] On
seeing that his mother had fallen down
a kind of fruit not awake
like a plantain tree and was unconscious,
upset
Rama raised her. He raised the distressed
one, who had fallen down like an overbur-
having too many problems a leg or arm
dened horse. Her limbs were covered with
dust. He touched her with his hands. Rama
to cause pain to
seated the one who was afflicted by grief,

though she deserved happiness. While
a kind of wild animal
Lakshmana heard, she addressed the tiger
among men. 'O Raghava! Had I not had a
very sad
son, I would not have been this miserable.
a feeling of being sad
My sorrow is greater, since I see that I will
not able to produce children
now be without a son. Had I been barren, I
would have had only one sorrow in my
mind. O son! There would have been no
to cause to feel extreme pain
torment but for the fact that I don't have a
son. While my husband possessed his
having typical male features
manliness, I did not experience any benefit
or happiness earlier. O Rama! All my hopes
to give one legal power
were vested in my son. I have heard many
not pleasing to suddenly break into pieces
disagreeable words that shatter the heart.
better than other people
Though I am superior to them, I have
of less importance
heard them from my inferior co-wives.
a deep sadness
What can bring greater grief to a woman

than that? Despite you being near me, I
to treat without respect
have been slighted in this fashion. O son!
On top of that, when you leave, it is certain
that death is better for me. When they see
Kaikeyee's son, people who serve me and
follow me now will no longer speak to me.
O Raghava! Seventeen years have passed
to pass by
since your birth. That time has elapsed,
in an anticipating manner
while I have expectantly waited for my
a feeling of being sad
sorrows to be over. I have observed many
having a tiring effect
fasts and exhausting yogas. In vain have I
to help to grow or develop extreme suffering
nurtured you in my misery. My sorrows
impossible to solve
are insurmountable. Since my heart has
to suddenly break into pieces
not been shattered, like the banks of a new
to fill completely
river overflowing with new water during
a heavy rain
the monsoon, I think that it is still. It is
certain that there is no death for me.

the place where one lives
Yama's abode has no space for me. The
Destroyer[66] doesn't want to carry me off
to cry a large wild cat
either, like a weeping deer carried by a lion.
to go through with force
Since my still heart is not pierced and
to suddenly break into pieces
shattered, it is certainly made of iron. This
to work into deeply
sorrow is ingrained in my body and it is
certain that I will not die before my time.
a serious promise
Because of this sorrow, my vows, donations
having no result
and control have clearly been futile.
the benefit of one to cause to feel extreme pain
For the sake of offspring, I tormented
a simple and plain thing
myself through austerities. That too has
having very few plants
been futile, like seeds sown in barren soil. I
to cause pain to anxiety or pain
am afflicted by great distress. Without
a very young cow
you, I will be like a cow without its calf.
happening sooner than expected
Had one been able to obtain an untimely
death through one's own wishes, I would
to leave a place
have departed now and obtained the world

after this
hereafter.' She was extremely unhappy
and angry. As Raghava looked on, she
to express sadness in or into the middle of
lamented a lot. Amidst that great hardship,
pain and suffering
she spoke in this way to her son, like a
kinnara lady who had been tied.

Chapter 2(18)

Kousalya, Rama's mother, was lamenting. Distressed, Lakshmana addressed her in words that were appropriate for the occasion. 'O noble lady! The prospect of Raghava abandoning the prosperous kingdom and going to the forest, because one is succumbing to the words of a woman, does not appeal to me. The aged king acts in a contrary way because he has been goaded by sensual pleasures. What can one say to a person excited by Manmatha? I do not see any taint in Raghava, or any sin that he has committed, that he

to express sadness
suited for a purpose
having impressive qualities
having success by making money
a country ruled by a king
to stop trying to resist
to be liked by someone
against something
to force to do something
to cause feelings of delight
a thing causing one to be thought of as bad
an action considered to be bad

should be exiled from the kingdom to the forest. In this world, I have not seen any man, whether he is an enemy or whether he has been banished, who points out any sin in him. He is like a god—upright, controlled and kind towards enemies. Looking towards dharma, who can unnecessarily cast aside such a son? The words of the king suggest that he has again become a child. Remembering the conduct of kings, how can one's heart act in such a way towards a son? Before any other man gets to know about what has happened, with my help, make this kingdom your own.[67] O Raghava! With a bow, I will protect you at your side, stationed like Yama. Who is capable of surpassing me? O

a male animal
bull among men! If anyone acts disagreeably
in a manner not pleasant a mark to show direction
against you, I will use sharp arrows to
make Ayodhya devoid of all its men, those
who are on Bharata's side and those who
to kill
wish him well. I will slay all of them. It is
not strong in effect to defeat completely
indeed the mild who get vanquished. O
to show or reveal
subjugator of enemies! Exhibiting great
a feeling of extreme dislike
enmity towards you and me, who has the
the state of being successful
strength to give Bharata the prosperity? O
a woman who rules a country an attitude or opinion
queen! In truth, my sentiments are devoted
telling the truth
to my brother. I truthfully pledge
a weapon used for shooting
this on my bow and on whatever I have
to give in order to help
donated at sacrifices. O queen! Know that
to burn brightly
if Rama enters a blazing fire or the forest,
before him, I will destroy myself there.
determination in facing danger
Like a sun that rises, I will use my valour to
to make a thing go away or end a feeling of being sad
dispel the darkness of your sorrow. O

queen! Behold my valour. Let Raghava also witness it.’ Hearing the great-souled Lakshmana’s words, Kousalya completely abandoned her weeping and grief. She told Rama, ‘O son! You have heard the words your brother, Lakshmana, has spoken. If it pleases you, you should next act in accordance with this. You have heard the words of adharma spoken to me by my co-wife. Leaving me in this tormented and grieving state, you should not go away from here. O one who knows about dharma! O one who acts according to dharma! If you wish to follow dharma, remain here and tend to me. Perform a supreme act of dharma. O son! Dwelling in his own house in a controlled way, Kashyapa served his mother.

determination in facing danger
to leave and never return
to cry
a deep sadness
experiencing great pain
highest in degree or quality
a place where one lives

by that means a simple and plain thing
Thereby performing supreme austerities,
the place where God lives
he went to heaven. The king should be
to honor God
worshipped because of the respect he
to have and use
wields. But I am also like that. I am not
giving you permission. You should not go
to the forest. Separated from you, what
will I do with my life or with happiness? It
is better for me to be with you, even if I
to cause pain to
have to survive on grass. I am afflicted by
extreme suffering to leave and never return
misery. If you abandon me and go to the
to stop having or doing
forest, without eating, I will give up my
not able to do something
life. I will be incapable of remaining alive. I
to get a thing by effort
will then myself obtain the hell that is
famous in the worlds, like the one obtained
one who has power and control
by the ocean, the lord of the rivers, on
killing a brahmana.'[68] Distressed, his
to express sadness
mother, Kousalya, lamented in this way.

With dharma in his soul, Rama addressed her in words that were in conformity with dharma. 'I do not possess the strength to act contrary to my father's words. I bow down my head and seek your favours. I wish to go to the forest. The learned rishi Kandu knew about dharma and followed his vows. Even then, obeying his father's words, he killed a cow. Earlier, in our lineage, following their father Sagara's instructions, his sons dug up the earth and faced a great destruction. In the forest, Rama,[69] Jamadagni's son, acted in accordance with his father's words and used his battleaxe to kill his mother, Renuka. Indeed, I am not the only one who is acting in accordance with his

the state of agreeing with
to bend to greet or show respect
a thing was or is happening
people from one's family

father's command. I am only following the path that has been agreed upon earlier. That is the way I must act. There is no other mode on earth. There is no ill fame from acting in accordance with a father's words.' Having spoken to his mother in this way, he next addressed Lakshmana. 'O Lakshmana! I know about your supreme affection for me. However, you do not understand the meaning of truth and tranquility. Dharma is supreme in the world. Truth is established in dharma. Our father's supreme words are also laced with dharma. O brave one! If one is established in dharma, if one has given one's word to a father, a mother, or a brahmana, one must not violate it. I am incapable of

formed by agreement
state of fame for bad reasons
highest in degree or quality
a feeling of liking someone
state of peace and quiet
to pull string through holes
feeling no fear
to break a law
not able to do something

to break a law
violating what my father has asked me to
feeling no fear
do. O brave one! Kaikeyee has urged me
in this way because of my father's words.
not deserving respect
Therefore, cast aside this ignoble attitude
of resorting to the dharma of kshatriyas.
a violent quality
Follow dharma, not ferocity. Follow my
a desire or tendency | of greater age
inclination.' Lakshmana's elder brother
showing love
spoke to his brother in this affectionate
a word used to begin a letter
way. Joining his hands in salutation and
to bend to greet or show respect
bowing his head down, he again spoke to
Kousalya. 'O Queen! Grant me permission
to go to the forest. I am requesting you, on
a prayer for God's blessing
my life. Perform the benedictions. After
a serious promise or agreement
accomplishing my pledge, I will again
state of being well known
return to the city from the forest. My fame
a country ruled by a king
is only because of the kingdom. I cannot
a state of great success
turn my back on this great glory. O queen!

Following the dharma of those on earth, no one lives for a long time. Grant me the boon today.’ The bull among men sought his mother’s favours. Because of his prowess, he wished to go to Dandaka. He used the foresight of his heart to comfort his younger brother and circumambulated his mother.

Chapter 2(19)

He[70] was like an Indra among elephants,
very sad upset
miserable, distressed and extremely
to become larger or wider
angry.[71] With his eyes dilated in rage, he
to make a long loud breath
seemed to be sighing. Rama resorted to the
mental strength to face danger
fortitude that was in his own inner self. He
very much loved
addressed his beloved brother, Soumitri,
who wished him well. 'O Soumitri! You
collected various objects for the consecra-
a commitment to a purpose
tion. Now that there will be no consecration, collect similar objects.[72] My mother's
to cause to feel extreme pain
mind was tormented on account of my
consecration. Act so that she does not
to have in one's mind for long
harbour any suspicions.[73] O Soumitri! Not

for an instant, can I tolerate misery and suspicion being generated in her mind, nor can I ignore it. Consciously or unconsciously, I cannot recall a single occasion when I have done anything disagreeable towards my mother or father. My father has always been truthful, unwavering from the truth. Truth is his valour. He is scared of what will happen in the world hereafter.[74] May he be fearless. If we do not refrain from this act,[75] his mind will be tormented that truth has not been followed and I will also be tormented. O Lakshmana! Therefore, refrain from this rite of consecration. Let me again say that I wish to leave for the forest. O son of a king! If I leave for the forest today, she[76] will be

successful and will no longer have any
fear of what might happen
anxiety about her son, Bharata's, consecration.
a commitment to a purpose an old useless piece of cloth
If I attire myself in rags and bark and
twisted in an ugly way
sporting matted hair, leave for the forest,
Kaikeyee will be happy in her mind. I
a deep sadness
should not cause grief to the one who has
given me intelligence and training and
to give an order
instructed me about great control of the
mind.[77] I must leave quickly. O Soumitri! It
remains to be seen whether Yama will
a country ruled by a king
grant me the kingdom once I return from
being barred from a country an official permission
my exile. But for destiny and the sanction
of the gods, how could Kaikeyee's powers
something that causes pain
and my affliction have happened? O amiable
friendly and pleasant
one! You know that I have never
to show or reveal
exhibited any difference between my
to make a thing not the same
mothers, nor have I ever differentiated

between their sons. However, to prevent my consecration and ensure my exile, she has used wicked words and fierce speech. This couldn’t have occurred without the sanction of the gods. That lady is a princess and possesses the requisite qualities. Yet, in her husband’s presence, she addressed me like an ordinary woman and caused me grief. Whatever is unthinkable is destiny and no being can transgress it. It is evident that this conflict between her and me has been caused by this. O Soumitri! Which man can fight against destiny? It is evident that nothing can be done, except to accept it. Happiness, unhappiness, fear, anger, gain, loss, what happens, what does not happen—all of these are indeed the work of destiny. I suffer no torment on account of the consecration not happening. Therefore, listen to me and still any torment. Quickly stop all the rites that have been arranged for the consecration. O Lakshmana! Let my younger mother[78] not harbour any suspicion about my standing in the way of the kingdom. She has spoken those undesirable words because of destiny. You know the power of destiny.’

Chapter 2(20)

As Rama spoke again, Lakshmana lowered his head and heard, his mind filled with both misery and delight. The bull among men had his brows furrowed in a frown. Like an angry and large snake inside its hole, he sighed. With that frown, he was extremely difficult to behold. His angry visage was like that of a wrathful lion. He waved his forearm around, like an elephant waving its trunk around, when it bends its body and lowers its neck. With the upper portions of his eyes he glanced sideways at his brother and said, 'There is

extreme suffering
a male animal
make or mark with cuts or folds
a serious expression
to make a long loud breath
to look
a person's face
very angry
a large wild cat
lower part of the arm
the long nose of an elephant
with one side facing forward

a great deal of respect in you for what doesn’t warrant it. In connection with dharma, you do not suspect that there are people who are wicked. O bull among kshatriyas! O valiant leader! How can a person like you be scared of destiny, which is powerless? Like a miserable person, why are you praising destiny, which is powerless? Why do you not harbour any suspicion about those two wicked ones?[79] O one who knows about dharma! Why do you not comprehend that there are those who deceive in the name of dharma? People will hate the idea of starting a consecration for someone else. O lord of the earth! I hate the fact that your intelligence is pulled in two opposite directions and that you are confused about the subject of dharma. You are of the view that this is the power of destiny. I do not like the idea that you are ignoring them[80] because of this. Impotent ones who lack valour follow destiny. Brave ones with self-respect do not serve destiny. A man who is capable of countering destiny through his manliness is not helpless and does not suffer from lassitude on account of destiny. Today, the difference between destiny and a man's manliness will be witnessed. The distinction between a man and his destiny will become manifest. Today, people will see that destiny has been crushed by my manliness. The destiny that has destroyed your instatement in the kingdom will itself be des-

a stick to make an animal move
troyed. Just as one uses a fierce goad on a
to act in a wild way
crazy and rampaging elephant, I will use
having typical male features to force to move away
my manliness to counter and repel this
what happens in the future one who protects something
destiny. Today, all the guardians of the
worlds and all the three worlds will not be
a commitment to a purpose
able to prevent Rama's consecration, not to
speak of our father. O king! Those who
in a manner without use chance of a thing to happen
futilely support the prospect of your exile
to live in a particular place
in the forest will themselves have to dwell
in the forest for fourteen years. I will thus
to suddenly break into pieces
shatter her[81] hopes and those of our father.
the benefit of one
For the sake of her son, she is seeking to
a barrier
create an obstruction to your consecration.
The power of my fierce manliness
extreme suffering
will cause misery to those who seek to
counter my strength, far more than the
having impressive qualities
strength of destiny. O noble one! After

having ruled over the subjects for more than one thousand years, you will leave for the forest and leave the kingdom for your sons. Residing in the forest has been recommended as proper conduct by former royal sages, but after having ruled over the subjects like sons and then handing them over to one's own sons. O one with dharma in his soul! O Rama! It is possible that you do not wish for the kingdom because you doubt that you will yourself be able to take care of it attentively as a king and will therefore not enjoy the worlds meant for the valiant. O brave one! Know that I will protect your kingdom, like the shoreline holds back the ocean. With all the auspicious objects, be consecrated. Because of

a country ruled by a king
to exist or be present
a person who is very wise
thinking or watching with care
having courage
feeling no fear
a coast
suggesting future success
to make holy

my strength, I alone am sufficient to
counter the kings.[82] These arms are not
a thing that adds attraction
meant to be decorations and this bow is
a small fancy object a type of weapon
not an ornament. This sword is not
to bend or collapse a long pointed weapon
intended for buckling and these arrows are
unable to move
not meant to be immobile. All these four[83]
to gain control by force
are meant for subduing enemies. I am not
to an extraordinary degree
excessively affectionate towards someone
to think of in a certain way
I regard as an enemy. This sword is sharp
having an attractive quality
at the edges and is as radiant as a flash of
flash of light in a storm to have and use
lightning. While I wield it, I do not respect
any enemy, not even the wielder of the
part of the leg above the knee
vajra. Elephants, horses, men, arms, thighs
to cut off
and heads will be severed by the sword and
to spread over a surface
will be strewn on the earth, which will
empty of living things impossible to understand
become desolate and impenetrable. Today,
to suddenly break into pieces
they will be shattered like mountains,

to shine brightly
struck by this sharp and blazing sword.
Elephants will fall down on the ground,
to give a slight quality flash of light in a storm
like clouds tinged with lightning. When I
to see and identify
wear finger guards made out of the skin of
a type of reptile to have and use a long pointed weapon
lizards and wield my bow and arrow,
which man, who prides himself on being a
man, will be able to stand before me? I will
a functional part of the body
use my arrows to strike at the inner organs
of horses and elephants. Even if many
to try very hard to do
strive against me, I alone am enough to
to begin to deal with a name for God
take on many. O lord! Today, the power of
great ability or skill
my weapons will establish your prowess,
the power or land of a ruler
remove the lordship from the king[84] and
a title for a person of rank
confer the lordship on you. O Rama! You
should act. Your arms are meant for sport-
a wood with a pleasant smell a band worn around the arm
ing sandalwood paste, wearing armlets,
the state of being successful
ensuring prosperity and protecting your

to force one to stop attacking
well-wishers. Repulse the agents who seek
a barrier
a commitment to a purpose
to create obstructions towards your consecration.
Tell me. Which ill-wisher deserves
state of being well known
to be deprived of his life, fame and well-
to give an order
wishers by me? I am your servant. Instruct
me about how this earth can be brought
state of forcing to submit
under your subjugation.’ The extender of
people from one's family
the Raghava lineage[85] repeatedly wiped
away Lakshmana’s tears and comforted
to promise in a formal way
him. He said, ‘I stand by my father’s pledge.
friendly and pleasant
O amiable one! Listen to me. This is the
moral behavior
path of virtue.’

Chapter 2(21)

Kousalya saw that he was firm about following his father's command. Her voice choking with tears, she spoke words that were full of dharma. 'He[86] has never faced unhappiness earlier. He has dharma in his soul. He is pleasant in speech towards all creatures. He has been born from me and Dasharatha. How can he survive on *unchha*?[87] The dependents and servants will enjoy pleasant food. How will their protector survive on roots and fruits in the forest? On hearing that the qualified and beloved Raghava has been exiled by the king, who will believe this? Who will not be frightened (afraid)? Separated from him, my misery (extreme suffering) will be like that of a great, unmatched (better than all others) and colourful fire which burns down dry kindling (material used to start a fire) during the winter. How can a cow not follow her wandering (to move around) calf (a very young cow)? O son! Wherever you go, I will follow you.' The bull (a male animal) among men heard the words spoken by his mother, who was extremely miserable (very sad).

Having heard, Rama addressed his mother in these words. 'Kaikeyee has deceived (to make one believe a lie) the king. When I leave for the forest and he is also abandoned (to leave and never return) by you, it is certain that he will not remain alive. Only a cruel (causing suffering) woman is capable of forsaking (to give up or leave entirely) her husband and such a thought is reprehen- (very bad)

sible. You should not do this. Kakutstha,
one who has power and control
my father, is the lord of the earth. As long
as he is alive, you should serve him. That is
lasting forever
eternal dharma.’ Kousalya, beautiful in
appearance, was addressed by Rama in
this way. Extremely pleased, she spoke to
free from spots and stains
Rama, the performer of unblemished
something that is done highest in degree or quality
deeds, and agreed. Rama, supreme among
the upholders of dharma, again spoke
to feel sadness
these words to his mother, who sorrowed
greatly. ‘It is my duty and yours to follow
the instructions of my father. He is the
king and master. He is the best among
a teacher
preceptors. Among all masters, he is the
being highest in rank to move around
supreme lord. After wandering around in
the great forest for fourteen years, I will be
extremely happy to abide by your words.’

very much loved
She was thus addressed by her beloved
to cause pain to
son. Kousalya, extremely afflicted and
devoted to her son, replied, her face over-
to fill completely not able to do something
flowing with tears. ‘I am incapable of
the middle area or part
residing in the midst of my co-wives. O
Kakutstha! Looking towards your father, if
you have made up your mind to leave for
the forest, take me also with you, like a
a wild animal to cry
wild deer.’ She wept as she said this. Rama
expressing sadness
told the one who was lamenting, ‘As long
as the husband is alive, he is a woman’s
master and god. Today, as our master, the
king exercises his powers over you and me.
Bharata has dharma in his soul and speaks
pleasantly to all creatures. Always devoted
to dharma, he will follow you. When I
a deep sadness
leave, the king will be afflicted by grief

over his son. Be attentive towards him, so that he does not suffer from the slightest bit of exhaustion. Even if a supreme woman is devoted to vows and fasting, if she does not follow her husband, she comes to an evil end. She must serve her husband and be engaged in bringing him pleasure. Since ancient times, this dharma has been witnessed in the world and has been spoken about in the Vedas, shrutis and smritis.[88] O queen! For my sake, worship brahmanas who are excellent in their vows. Expectantly looking forward to my return, spend the time in this way. If the supreme upholder of dharma is still alive, when I return, you will obtain the supreme object of your desire.' In this way, Rama

spoke to the one whose eyes were full of
to cause pain to a deep sadness
tears. Kousalya was afflicted by grief on
account of her son. She addressed Rama in
a name for God
these words. 'O son! O lord! Go without any
a thing that prevents activity having good luck
disturbance. May you always be fortunate.'
a woman who rules a country
The queen saw that Rama had made up his
highest in degree or quality
mind to leave for the forest. Supreme in
her intelligence, she addressed Rama in
suggesting future success
auspicious words, wishing to ensure that
a prayer for God's blessing to say in a correct way
benedictions were pronounced.

Chapter 2(22)

Rama's spirited mother cast aside her grief. To perform the auspicious rites, she purified herself and touched water. 'May the Sadhyas, Vishvadevas, Maruts and maharshis be favourable. May Dhatri, Vidhatri, Pusha, Bhaga and Aryama be favourable.[89] May the seasons, fortnights, months, years, nights, days and muhurtas always look favourably on you. O son! May the smritis, resolution, dharma, the illustrious god Skanda, Soma and Brihaspati protect you in every way. May the saptarshis and Narada protect you in every

in a brilliant manner
direction. While you intelligently wander
a specific type of clothing
around in the great forest in the garb of a
a person who is very wise
sage, may the nakshatras, all the planets
and gods also do this. As long as you are in
very sad and feeling alone a type of animal
that desolate forest, may monkeys, scorpions,
a type of small animal a small flying insect
gnats, mosquitoes, reptiles and
a small animal with wings a small group of trees
insects not frequent those groves. O son!
a kind of wild animal
May giant elephants, lions, tigers, bears,
a large sharp tooth having parts that are pointed
those with fangs, and fierce and horned
a big wild animal an unfriendly state or action
buffaloes not exhibit hostility towards
to honor God
you. O son! Worshipped by me, may spirited
and fierce creatures that survive on
the soft parts of the body
human flesh not cause you injury. May
suggesting future success
your paths be auspicious. May your valour
to leave a place
meet with success. O Rama! O son! Depart
in a successful manner the state of being successful
auspiciously, with all your prosperity. May
the sky
those in the firmament and also those on

earth be auspicious towards you. May all the gods and those who cause you impediments also be auspicious. As long as you reside in the forest, may the lord of all the worlds,[90] Brahma the creator, the preserver,[91] the rishis and all the remaining gods protect you.’ The illustrious and large-eyed one uttered these and other benedictions, with garlands and fragrances, worshipping the large number of gods. ‘When Vritra was destroyed, the one with the one thousand eyes was worshipped by all the gods with auspicious portents. May those auspicious portents also occur for you. In ancient times, when Suparna[92] went in search of amrita, Vinata prayed for auspicious portents. May those auspicious portents occur for you.' To ensure success and protect him, Kousalya invoked mantras on the sacred herb *vishalyakarani*.[93] The illustrious one invoked the fragrance on his forehead and embraced him. She said, 'O son! O Rama! Go cheerfully and be successful. O son! I will see you return to Ayodhya, without disease and successful in every way. You will be happy and will reside in this palace then. Worshipped by me, the large number of gods, Shiva and the others, the maharshis, demons, giant asuras, serpents and the directions will wish for your welfare, when you spend a long time in the forest.' Her eyes full of tears, she thus completed the rites of benedictions in the decreed way. She circumambulated Raghava and repeatedly embraced him. Having thus been circumambulated by the queen, he repeatedly pressed his mother's feet. The immensely illustrious Raghava then went to Sita's abode, blazing in his own prosperity.

Chapter 2(23)

to bend to greet or show respect
Having bowed down before Kousalya,
Rama was ready to leave for the forest.
He was firmly established on the path of
dharma and his mother had performed
a prayer for God's blessing
the rites of benediction. Surrounded by
male member of a royal family
men, the prince entered the royal road.
Because of his qualities and conduct, he
to press out of shape
crushed the hearts of the people. The
leading a strict simple life
ascetic Vaidehi had still not heard anything.
Her heart was still set on his instatement
as the heir apparent. Happy in her
with thanks
mind, she gratefully performed all the
having knowledge
rites for the gods. Knowledgeable about

the dharma of kings, she waited for the prince (male member of a royal family). Rama entered his own residence (the place where someone lives), which was decorated (to make more attractive) well. It was full of cheerful (showing happiness) people. Humbly (in a way without pride), he lowered his face a little.

On seeing that her husband was trembling (shaking slightly), Sita stood up. She saw that he was tormented (to cause to feel extreme pain) by grief and that his senses were distracted (to take away one's attention) with thoughts. She saw that he was pale in face and sweating (produce liquid from the skin), as if he couldn't stand it. Tormented by sorrow (a feeling of being sad), she asked, 'O lord (a name for God)! What has happened? O Raghava! Barhaspata Pushya is full of prosperity (the state of being successful) today.[94] That is indeed what the wise brahmanas have pronounced (to say in a correct way). Why are you distressed (upset) in your mind? Your beautiful face is covered. It does not shine like an umbrella with one hundred ribs, white like the foam in water. When fanned by a whisk, your lotus-eyed face is as radiant as the moon or a swan. But your face is not being fanned today. O bull among men! Delighted, the vandis, sutas and magadhas aren't singing praises today. Nor are they pronouncing the auspicious benedictions. After you have sprinkled your head,[95] nor are the brahmanas, accomplished in the Vedas, following the decreed rites and smearing your head with honey and curds. The ordinary people, all the ornamented leaders of the *shrenis*[96] and the inhabitants of the city and the countryside do not wish to follow you. The best *pushyaratha*[97] is yoked to four swift

a horse that a person rides
steeds with golden reins. Why is it not
feeling no fear
proceeding in front of you? O brave one!
pleasing to look at to honor God
The handsome elephant is worshipped
suggesting future success
because it possesses the auspicious signs.
the natural color of the skin
It has the complexion of a dark cloud or a
mountain. Why can’t it be seen, proceeding
before you? O handsome one! O brave
one! Ahead of you, I do not see it bearing
a special chair for the king
the golden and colourful throne. When
arrangements have been made for the consecration,
a commitment to a purpose
why is the complexion of your
face like this? This has never happened before.
to understand
Why can no joy be discerned?’

to express sadness
She lamented in this way. The descendant
someone related to one in the past
of the Raghu lineage replied, ‘O Sita!
to force to live abroad
My father is exiling me to the forest. O
one who knows about dharma! O one who

follows dharma! You have been born in a great lineage! O Janakee! In due order, listen to what has befallen me. My father, King Dasharatha, is pledged to the truth. In earlier times, pleased in his mind, he granted two great boons to Kaikeyee. Now, the king has made arrangements for my consecration. Subduing him because of dharma, she has now held him to that pledge. I will have to dwell in Dandaka for fourteen years and my father will make Bharata the heir apparent. Before leaving for the desolate forest, I have come here to see you. When you are in Bharata's presence, you must never praise me. A prosperous person can never tolerate another one being praised. Therefore, in

front of Bharata, you must never praise my
qualities. You need not serve him in any
special way. However, when you are near
wanting to do something
him, be kindly disposed. O spirited one!
a serious promise or agreement
Observing the pledge given by my senior, I
will leave for the forest today. Be steady. O
having good luck free from spots and stains
fortunate one! O unblemished one! When
I have left for the forest, frequented by
a person who is very wise to make a serious promise
sages, you can observe vows and fasting.
suited for a purpose
You can wake at the appropriate time and
a law made by a city govt
following the ordinances, worship the
a name for God
gods. Worship my father, Dasharatha, lord
of men. My mother, Kousalya, is aged and
to cause pain to
afflicted by grief. Placing dharma at the
the most important part
forefront, you should indeed show her
respect. All my other mothers have always
a feeling of liking someone
deserved worship. In their love, affection

quality of liking something
and fondness, all my mothers have been
equal. In particular, I love Lakshmana and
Shatrughna more than my own life. You
should look on them as brothers or sons.
not pleasing
Never do anything that is disagreeable to
one who has power and control
Bharata. He is the king and the lord, for
the country and for the family. Kings are
to honor God
pleased when they are worshipped with
good conduct and served carefully. If this
to make one very angry
is not done, they are enraged. If their own
sons cause injury, kings cast them aside
very much loved
and accept other capable people. O beloved
one! O beautiful one! I will leave for the
to exist or be present
great forest. Reside here. Never do anything
causing damage or pain
injurious. Act in accordance with
my words.’

Chapter 2(24)

Vaidehi, who deserved to be loved and was pleasant in speech, was addressed in this way. However, because of her love, she became angry and addressed her husband in this way. ‘O noble son! A father, a mother, a brother, a son and a daughter-in-law enjoy the fruits of their own auspicious deeds. They reap their own respective fortunes. O bull among men! However, the wife alone reaps her husband’s fortune. Therefore, I have also been instructed to reside in the forest. In this world and in the next, for a woman, the

having impressive qualities
suggesting future success
belonging to each person
a male animal
to give an order

shelter from danger
husband is alone the refuge—not a father,
not a son, not her own self, not a mother
and not a friend. O Raghava! If you leave
impossible to pass through
for the impenetrable forest today, I will
to cause damage by walking on
proceed in front of you, trampling down
sharp point on plant stems
kusha grass and thorns. Like water cast
angry desire for others' things
aside after a drink, abandon all jealousy
feeling no fear
and anger. O brave one! Have faith. There is
bad behavior
no wickedness in me. In every situation,
of high quality
the shadow of a husband's feet is superior
the official home of a king
to being on the top of a palace or travelling
relating to heaven
in a celestial vehicle. My mother[98] and my
father taught me about various situations.
There is no need to tell me now about how
to conduct myself. Without thinking
about the three worlds and thinking only
a serious promise
of my vow towards my husband, I will

to live in a particular place — to exist or be present
happily dwell in the forest, like residing in
the place where someone lives
my father's residence. I will serve you
a serious promise
always, devoted to the vow of brah-
feeling no fear
macharya. O brave one! I will reside with
a sweet food made by bees
you in the forest that smells of honey. O
Rama! In the forest, you are capable of
protecting other people. O one who grants
honours! Why not me? There is no doubt
that I will always subsist on fruits and
roots. I will dwell with you and not cause
pain and suffering
you any hardship. O intelligent lord! Fear-
not afraid
less with you, I wish to see everything—
a small group of trees
rivers, mountains, lakes and groves. There
time and process of flowering
will be beautiful and superb blossoming
to live in — a type of water bird — a type of bird
lotuses, populated by swans and ducks. O
brave one! With you, I desire to happily see
these. O large-eyed one! With you, I will be

greatly delighted and find pleasure. I will be with you for a hundred thousand years. O Raghava! O tiger (a kind of wild animal) among men! Without you, even if I get to reside (to exist or be present) in heaven, that will not please me. I will go to the forest, which is extremely difficult to penetrate (to go through something), full of many animals, monkeys (a type of animal) and elephants. Clinging (to hold firmly) to your feet, I will live in the forest, as if it is my father's residence (the place where someone lives). Without any other thoughts, my mind is devoted to you. Without you, it is certain that I will be dead. Do what is virtuous (morally good). Grant me my wish and take me with you. Because of me, there will be no burden on you.' The one who was devoted to dharma spoke in this way. Not wishing to take her, the best among men said several things to

to keep under control
restrain Sita and spoke about the difficulties
to exist or be present
of residing in the forest.

Chapter 2(25)

Sita, who knew about dharma and was devoted to dharma, spoke in this way.
to keep under control
To restrain her, the one who knew about dharma spoke these words. 'O Sita! You
people from one's family
have been born in a great lineage. You are always devoted to dharma. Perform your own dharma here. That will bring pleasure
needing special care or skill
to my mind. O Sita! O delicate one! I am telling you what you should do. There are many difficulties in the forest. Listen to
to give up completely
what I say. O Sita! Abandon this intention
to exist or be present
of residing in the forest. It has been said
something that causes pain suffering or loss
that there are many hardships associated

a place where one lives empty of living things
with dwelling in the desolate forest. In-
a government program to help poor
deed, it is with your welfare in mind that
I spoke those words of advice. I know that
extreme suffering
the forest is always fraught with misery,
there is never any joy there. There are
a place where water falls down
the sounds of waterfalls generated in the
to make a sound like an animal
mountains and the roars of lions that
very large
reside in mountainous caverns. These are
not pleasant
unpleasant to hear. Therefore, the forest
pain and suffering to tire out completely
has hardships. When one is exhausted at
not having a covering
night, one has to sleep on the bare ground,
flat green part of a plant
on a bed of fallen leaves that one has made
oneself. Therefore, the forest has great
misery. O Maithilee! Depending on one's
strength, one has to fast. One has to bear
twisted in an ugly way
the burden of matted hair and wear gar-
piece of clothing the outer cover of a tree
ments made of bark. Strong winds, dark-

ness and hunger are always there. There are many kinds of great fear. Therefore, the forest has greater misery (extreme suffering). O beautiful one! There are many reptiles (a category for certain animals), diverse in form. These proudly roam (to go to without a purpose) around on the ground. Therefore, the forest has greater misery. There are snakes that make their abode (the place where one lives) in the rivers. These roam crookedly (in a bent manner) in the rivers and remaining there, make the rivers difficult to cross. Therefore, the forest has greater misery. There are flying insects, scorpions (a type of small animal), insects, gnats and mosquitoes (a small flying insect). O delicate one! These always cause annoyance (slight anger). Therefore, in every way, the forest has greater misery. O beautiful one! There are trees with thorns (sharp point on plant stems) and kusha grass and reeds (a tall thin grass in wet areas). In every direction, these

to spread through all parts of
pervade the forest with their branches.
extreme suffering
Therefore, the forest has greater misery.
Thus, enough about leaving for the forest.
too bad to be accepted
You will find the forest unbearable. Thinking about it, I see that the forest possesses
something that causes pain suffering or loss
many hardships.’ The great-souled Rama
permission
couldn’t consent to taking her to the forest. However, Sita did not accept these
very sad
words. Extremely miserable, she told him the following.

Chapter 2(26)

Hearing Rama's words, Sita was miserable. Her face overflowing with tears, she softly spoke these words. 'You have spoken about the hardships of living in the forest. Since your affection is more important, know that these are actually qualities. My seniors have instructed me that I should go with you.[99] O Rama! Separated from you, I will give up my life on earth. O Raghava! As long as I am near you, not even Shakra, the lord of the gods, is capable of oppressing me with his energy. A woman without a husband is incapable of remaining alive. O Rama! I have been taught by you about this being desirable (having good qualities). O immensely (to a great extent) wise one! In earlier times, when I was in my father's house, I tell you truthfully (telling the truth) that I heard from brahmanas that I was indeed going to live in the forest. O immensely strong one! In that house, I heard the words of the brahmanas that I possessed these signs. Therefore, I have always been ready to live in the forest. That destiny (what happens in the future) of living in the forest must indeed be fulfilled by me. O beloved (very much loved) one! I must go there with you. It cannot be otherwise. Destiny will come true and I will go with you. The time has come for the brahmana's[100] words to come true. Indeed, I know that there are many kinds of hard- (pain and suffering)

to exist or be present
ships associated with residing in the
feeling no fear
forest. O brave one! However, those are
certainly faced by men with uncleansed
girl who is not married
souls. As a maiden in my father's house, I
heard about living in the forest. In my
one who survives by asking
mother's presence, a female mendicant,
morally good
with virtuous conduct, told me this. O
a name for God
lord! Earlier, in many kinds of ways, I have
given you pleasure. Therefore, with you, I
having good luck
wish to leave for the forest. O fortunate
one! O Raghava! I am waiting for the time
when I can go with you. The idea of being
a place where one lives quality that causes one to like
brave and dwelling in the forest appeals to
me. Because of my pure soul and love, I will
a thing causing one to be thought of as bad
be without any taints. I will follow my
the state of being a god
husband. My husband is my divinity. Even
if I die, I will be fortunate in remaining

to a great extent
with you. O immensely wise one! In this
highly valued and important
connection, the sacred words of the illustrious
admired for past achievements
brahmanas have been heard. “In
this world, if a woman’s father gives her
to make holy
away with sanctified water, her own
dharma is to be with her husband, even
after death.” You desire this woman. She is
excellent in conduct and is devoted to her
husband. That being the case, why don’t
you wish to take me with you? I am faithful
deserving trust
and devoted to my husband. I am
to worry or upset one
distressed. I share equally in your happiness
emotion of not feeling glad
and unhappiness. O Kakutstha! Since
extreme suffering
I share equally in your joy and misery, you
very sad
should take me with you. I am miserable. If
you do not wish to take me to the forest, I
to cause to die
will resort to poison, fire or water, and

thereby cause my death.' She wished to go, in this and many other ways. However, the mighty-armed one did not agree to take her to the desolate forest. Thus addressed, Maithilee was overcome with thoughts. Warm tears issued from her eyes and she seemed to be bathed in these. Vaidehi was full of rage and immersed in thought. The self-controlled Kakutstha restrained her and comforted her in many ways.

by that means
empty of living things
to make one fully involved
to keep under control

Chapter 2(27)

Maithilee, Janaka's daughter, was comforted by Rama about living in the forest. She spoke to her husband. Greatly agitated, Sita reproached the broad-chested Raghava in words full of love and pride. 'What will my father, the lord of Videha and Mithila think of himself? O Rama! He has obtained a son-in-law who is a woman in the guise of a man. In their ignorance, the people utter a falsehood about Rama's strength scorching like the rays of the sun. There is no great energy in you. Why are you distressed? What fear assails you? I

shelter from danger
have no other refuge. Why do you wish to
to give up or leave entirely
forsake me? O brave one! Know me to be as
devoted to you as Savitree, who followed
free from spots and stains
Satyavan, Dyumatsena's son.[101] O unblemished
one! With the exception of you, I do
not wish to see anyone else, not even in my
mind. I am not like others, who cause ill
people from one's family
repute to their lineages. O Raghava! I will
go with you. I am your own wife. Since I
girl who is not married
was a maiden, I have dwelt with you. O
Rama! You now wish to give me away to
one who dances professionally
others, as if I am a public dancer. Without
taking me with you, you should not leave
a simple and plain thing
for the forest. Whether it is austerities, the
the place where God lives
forest or heaven, it should only be with
you. I will follow behind you, whether you
are sporting or sleeping. Along the road, I

the state of being too tired
will not suffer from any exhaustion there.

When I am on the path with you, kusha,
the hard stem of a plant sharp point on plant stems
reeds, cane, grass and thorns of trees will
touch me. However, they will be like the
a wild animal
touch of cotton or deer skin. Great storms
to completely cover
will rise and will envelop me in dust.
However, I will take pleasure in this, as if it
highest in degree or quality a wood with a pleasant smell
is a supreme gift of sandalwood powder.
the farthest limit
While in the forest, at the extremities of
the forest, I will lie down on green grass.
Can lying down on a bed covered with
spreads provide greater happiness than
flat green part of a plant
that? You will give me leaves, roots and
fruits that you have collected yourself.
Whether it is little or a lot, that will be like
amrita to me. I will not remember the
the place where one lives
abodes of my mother and my father. I will

during a specific time of year
enjoy the seasonal flowers and fruit. Having
gone there, I will not see anything
not pleasing a feeling of being sad
disagreeable. There will not be any sorrow
on my account. I will not be a great burden
the place where God lives
to bear. Being with you is heaven. Being
without you is hell. O Rama! Knowing
about my great love, go with me. I am
afraid or nervous
anxious. Even after this, if you don't take
a thing that is very harmful
me with you, I will drink poison. I will not
state of forcing to submit
come under the subjugation of the enemy.
extreme suffering
Therefore, I do not wish to live in misery. O
very much loved
beloved! If I am neglected by you, death is
a person of higher rank not able to do something
superior. Alone, I am incapable of tolerating
to allow to exist a deep sadness
this misery and grief for an instant,
not to speak of fourteen years.' In this way,
to cause to feel extreme pain deserving sad feelings
tormented, she lamented piteously in
to hold in one's arms
many ways. She embraced her husband

to cry
and wept loudly. She was like a female
to go through with force to cause to die
elephant, pierced with the poisoned
a long pointed weapon
arrows of many words. Like a piece of
material used to start a fire
kindling emitting a fire, she released tears
that had been held back for a long time. As
extreme physical pain
a result of her torment, tears flowed from
a small solid with many sides
her eyes. They were like crystal, like drops
a type of flowering plant
of water on lotuses.

extreme suffering
In her misery, she seemed to be unconscious.
not awake to hold in one's arms
Rama embraced her in his arms.
Comforting her, he spoke these words. 'O
a woman who rules a country a deep sadness
queen! When you are in grief, even heaven
to be liked by someone
does not appeal to me. Like Svayambhu, I
very small in degree or amount
do not have the slightest fear from any direction.
O one with the beautiful face! I am
capable of protecting you. However, without
knowing all your intentions, I would

not have liked to take you to the forest, to
to live in a particular place
dwell there. O Maithilee! You have been
created for the purpose of living in the
something that is done
forest with me. You are like my own deeds
not able to do something
and I am incapable of abandoning you. O
part of the leg above the knee the long nose of an elephant
one with thighs like an elephant's trunk.
morally good
In ancient times, virtuous ones observed
dharma. You will follow me today, like
Suvarchala[102] follows Surya. O one with
willing to follow
excellent hips! Being obedient to the father
and the mother is dharma. Therefore,
do a thing that is not allowed
transgressing their command, I am not
interested in remaining alive. Established
in the path of truth and dharma, my father
has commanded me. I wish to act
in a proper way lasting forever showing fear
accordingly. That is eternal dharma. O timid one!
Follow me. Be the one with whom I follow

dharma.[103] Give jewels to brahmanas and food to mendicants. Grant them assurance. But be quick and do not delay.'

Knowing that her husband was favourably inclined to the idea of her going, the queen was delighted. She quickly made arrangements for the donations. She was completely delighted in her mind. Hearing what her husband had said, the illustrious and beautiful lady made arrangements for giving away riches and jewels. The spirited one was one who upheld dharma.

Chapter 2(28)

The immensely energetic Rama spoke to Lakshmana, who was in front of him. The brave one joined his hands in salutation. He was waiting there, desiring to proceed in front. ‘O Soumitri! If you leave for the forest with me today, who will take care of Kousalya and the illustrious Sumitra? The immensely energetic king is bound by the noose of desire, as if Parjanya[104] is showering down desire on earth. After obtaining this kingdom, King Ashvapati’s daughter[105] will not act properly and will cause grief to her co-wives.’ Lakshmana

to a great extent
a word used to begin a letter
admired for past achievements
a loop at the end of a rope
to get a thing by effort
a deep sadness

was thus addressed by Rama, who knew about the use of words. The one who was accomplished in words replied in a gentle voice to Rama. ‘O brave one! Because of your energy, Bharata will endeavour to worship Kousalya and Sumitra. There is no doubt about this. Because of the arrangements made, the noble Kousalya was given one thousand villages and those one thousand are enough to ensure her means of subsistence.[106] Wielding a bow, arrows, a spade and a basket, I will advance ahead of you, clearing and showing you the path. I will always collect roots and fruits and all the other food available in the forest, suitable for ascetics. You and Vaidehi will enjoy yourselves along the slopes of

not sleeping
mountains. Whether you are awake or
sleeping
asleep, I will do everything.'

Rama was greatly delighted at these
words and replied, 'O Soumitri! Go and
to say see you later
take your leave from all your well-wishers.
giving up something one wants
At Janaka's great sacrifice, the great-souled
to bend to greet or show respect
Varuna himself gave the king divine bows
relating to God
that are terrible to see. There are divine
impossible to pass through a case for carrying arrows
and impenetrable armour and quivers
impossible to use up a long pointed weapon
with inexhaustible stocks of arrows. There
to make more attractive
are two swords decorated with gold. They
a small flash of bright light
sparkle like the sun. All of those have
a teacher
been carefully kept in our preceptor's[107]
the place where someone lives
residence. O Lakshmana! Collect those and
return quickly.' Having made his mind
to exist or be present
up to reside in the forest, he[108] took his
leave from the well-wishers. He took the

a teacher
permission of the preceptor of the Ikshvakus
highest in degree or quality
and took those supreme weapons.
relating to God
They were divine, maintained well and
a ring or rope made of leaves
decorated with garlands. Soumitri, tiger
among kings, showed Rama all those
weapons. When Lakshmana returned, the
in a happy manner
self-controlled Rama cheerfully told him,
friendly and pleasant
'O Lakshmana! O amiable one! You have returned
a very hot day
at the time I wished for. O scorcher
of enemies! With you, I desire to give away
all my wealth to brahmanas and ascetics
and to preceptors who are excellent brahmanas,
to exist or be present
residing here, firm in their devotion.
a feeling of strong love
I also wish to give to all those who are
dependent on me for survival. Bring the
having impressive qualities
noble Suyajna, Vasishtha's son, here. Also
quickly bring the best among brahmanas.

I wish to honour all the other excellent brahmanas and then leave for the forest.’

Chapter 2(29)

His brother's command was auspicious and agreeable. Listening to this, he quickly went to Suyajna's residence. Lakshmana worshipped the brahmana, who lived in a house of fire,[109] and spoke to him. 'O friend! Come to the house of someone who is going to perform an extremely difficult task.' Having performed the sandhya rites, with Soumitri, he quickly went to Rama's large, prosperous and beautiful residence, populated by people. On seeing that the one who knew about the Vedas had arrived, with Sita, Raghava joined his hands

a word used to begin a letter
in salutation and honouring Suyajna, circumambulated

the fire. Kakutstha offered

shining with bright light
him the best of sparkling earrings and

a band worn around the arm a cut and shined stone
armlets made out of molten gold, gems

a piece of jewelry for the arm
strung together on threads, bracelets to be

worn on the upper arm and bracelets to be

joint between hand and arm
worn around the wrist. There were many

fancy item made of rare stones
other jewels too. He honoured them back.

Urged by Sita, Rama spoke to Suyajna. ‘O

friendly and pleasant
friend! O amiable one! For your wife, Sita

an item worn around the neck
now wishes to give a necklace, a golden

thing that wraps around
thread and a girdle. Please accept them.

to spread over a surface
Vaidehi desires to give you a couch strewn

to make more attractive
with the best of spreads and decorated

related through the mother
with many kinds of jewels. My maternal

uncle gave me an elephant named Shatrunjaya.

a male animal
O bull among brahmanas! I wish

to give you that and one thousand other elephants.’ Thus addressed by Rama, Suyajna accepted these and pronounced auspicious benedictions on Rama, Lakshmana and Sita.

Collected, Rama, who was pleasant in speech, spoke to his beloved brother Soumitri, like Brahma to the lord of the gods. ‘O Soumitri! Both Agastya and Koushika are excellent brahmanas. Summon them and worship them with jewels, like pouring water on crops. There is a devoted preceptor who serves Kousalya and pronounces his benedictions on her. He knows about the Vedas and the rules that are in conformity with *Taittiriya*.[110] O Soumitri! Give that brahmana vehicles, female servants and silken garments, until he is content. The noble Chitraratha has been a charioteer and adviser for a very long time. Satisfy him with extremely expensive jewels, garments and wealth. Give him one thousand bullocks for carrying grain and two hundred bulls for ploughing. O Soumitri! Give him one thousand cows for sustenance.’ At this, as addressed, Lakshmana, tiger among men, himself gave away those riches, like Kubera, to the best of brahmanas who had been named. He[111] gave away many kinds of objects to each person who was dependent on him. With tears choking his voice, he spoke to the dependents who were present there. ‘Until my return, Lakshmana’s house

and my house should never be empty. In
turn, each of you must ensure this.' Thus
addressed, all those dependents were
to give an order
extremely unhappy. He instructed the
an officer managing finance
treasurer, 'Bring my riches here.' At this, all
good things that are available
the dependents brought the riches there.
a kind of wild animal
With Lakshmana, the tiger among men
distributed those riches to brahmanas,
children, the aged and those who were
extremely poor
destitute.

There was a brahmana named Trijata.
people from one's family
He was born in Gargya's lineage and was
a type of brown color — in the number five position
tawny in complexion. Till the fifth cham-
to block
ber, no one ever obstructed his path.[112]
male member of a royal family
Trijata approached the prince and spoke
admired for past achievements
these words. 'O immensely illustrious
prince! I am poor and have many sons.

Look at me. I always earn a subsistence through unchhavritti.' As if in jest, Rama replied, 'I have not given away even one thousand cows so far. Fling your staff. You will get as many as that expanse.' Anxious, he[113] girded his lower garment around his waist and flung the staff with as much strength and force as he could muster. Rama comforted Gargya's descendant and said, 'You should not be angry. I said this only in jest.' The great sage, Trijata, was delighted. He and his wife accepted a herd of cows. He pronounced benedictions for the extension of the great-souled one's fame, strength, joy and happiness.

Chapter 2(30)

With Vaidehi, the two Raghavas gave
large amounts of money
away a lot of riches to brahmanas. With
Sita, they then went to see their father.
to shine brightly
They took those blazing weapons, which
to make more attractive
were so difficult to look at. Sita adorned
a ring or rope made of leaves
them with heaps of garlands. The mansions
a large and impressive house
in the palace were like the tips of
relating to heaven having success by making money
celestial vehicles. However, the prosperous
pleasing to look at to go up
and handsome people who ascended them
not interested or concerned
seemed to be indifferent. The roads were
afraid or nervous
full of many anxious people and it was
impossible to walk. Therefore, they
to worry or upset one
climbed up to the palaces and distressed,

glanced at Raghava. Those people saw Rama on foot, having cast aside his umbrella. With their senses distraught because of their sorrow, they uttered many kinds of words. ‘He used to be followed by a large army with the four limbs.[114] He is now alone with Sita, followed by Lakshmana. He possessed riches. Though he knew about the essence of desire, he is the one who granted objects of desire. Because he revered dharma, he did not desire to make his father’s words come false. The people who are on the royal road today can see Sita. Earlier, even creatures that flew through the sky were unable to see her. Sita applied unguents to her body and used red sandalwood paste. Rains, heat and cold

a device to protect from rain
very upset
a feeling of being sad
to say
a leg or arm
large amounts of money
basic nature of a thing
to have great respect for
substance applied on the skin
a wood with a pleasant smell

to cause to be in a condition
will quickly render her pale. Truly, a spirit
that has entered Dasharatha has spoken
to force to live abroad
today. The king should not have exiled his
very much loved
beloved son. Even if a son is devoid of
qualities, how can he be exiled, not to
to take control of
speak of a person who has conquered the
world through his qualities? There are six
to make more attractive
qualities that adorn Raghava, best among
a desire to help others
men—non-injury, compassion, learning,
state of peace and quiet
good conduct, self-control and tranquility.
to cause pain to
The entire world is afflicted because this
affected by great suffering
lord of the world is afflicted, just as a tree
with flowers and fruit suffers when its
foundation is destroyed. Like Lakshmana
is following him, with our wives and our
relatives, we will quickly go wherever
a small group of trees
Raghava is going. Abandoning the groves,

fields and houses, we will follow Rama, who observes dharma, and endure the same kind of happiness and unhappiness. Treasures dug up,[115] desolate courtyards bereft of grains and riches, the best objects removed in every way, enveloped by dust and abandoned by the gods—let Kaikeyee enjoy those houses discarded by us. Since Raghava is going there, let the forest become a city. Since we are abandoning it, let the city become a forest. Since we have abandoned it, let fanged creatures in holes and animals and birds from the mountains inhabit this place. As long as we were here, they had abandoned it.' The large number of people uttered such diverse words. Though he heard them, Rama's mind was not disturbed. Though he saw that the people were distressed, his mind was not disturbed and he seemed to be smiling. Wishing to follow his father's instructions in the proper way, Rama went to see his father. The great-souled Rama, the son of the descendant of Ikshvaku, saw that the suta Sumantra was in front of him, miserable at the prospect of his leaving for the forest. He waited, so that he could be announced to his great-souled father. He was devoted to dharma and to obey his father's command, had made up his mind to go to the forest. On seeing Sumantra, Raghava told him, 'Tell the king that I have come.'

Chapter 2(31)

Sent by Rama, the suta entered quickly and saw the king, whose senses were tormented. He was sighing. The immensely wise one saw that his senses were greatly afflicted. He was grieving over Rama. With hands joined in salutation, the suta approached. 'Your son, tiger among men, is waiting at the door. He has given away all his riches to brahmanas and the dependents. O fortunate one! Let Rama, for whom truth is his valour, see you. Having taken his leave of all the well-wishers, he wishes to see you now. O lord of the earth!

He will leave for the great forest. See him. He is surrounded by all the royal qualities, like the sun with its rays.' That Indra among men[116] was truthful in speech. He had dharma in his soul. He was like the ocean in his gravity. He was like the sky in cleanliness and replied, 'O Sumantra! Bring all my wives who are present. I wish to see Raghava when I am surrounded by all my wives.' He passed through to the inner quarters and addressed the women in these words. 'O noble ones! The king has summoned you. You should go there without delay.' Sumantra addressed all those women and told them about the king's command. Knowing about the king's command, they went to their hus-

the place where someone lives
band's residence. Three hundred and fifty
with a red brown color
women, with coppery red eyes and firm
a serious promise
in their vows, surrounded Kousalya and
went there slowly. When the wives had
arrived, the king glanced at them. The
king told the suta Sumantra, 'Bring my son
here.'

Quickly, the suta brought Rama, Laksh-
mana and Maithilee and went to where the
king was. From a distance, the king saw his
a word used to begin a letter
son arriving, hands joined in salutation.
very sad
Surrounded by the miserable women, he
moving very fast
swiftly arose from his seat. On seeing
happening quickly
Rama, the king speedily advanced towards
him. However, before reaching him,
to cause pain to
afflicted by sorrow, he fell down on the
done for no reason
ground, senseless. Rama and maharatha

Lakshmana saw that the king had fallen

to cause pain to a deep sadness
down, afflicted by sorrow and grief. Mixed

to make sounds like a bell
with the sound of the tinkling of orna-

a long cry of pain
ments, the wails of thousands of women

the official home of a king
suddenly arose from the palace, 'Alas,

to cry
Rama! Alas!' With Sita, the weeping Rama

and Lakshmana raised him with their

arms and laid him down on a bed. Soon,

to get again
the king regained his senses, though he

to hide
was still submerged in an ocean of grief.

a word used to begin a letter
Joining his hands in salutation, Rama told

one who has power and control
him, 'For all of us, you are the lord. O great

king! I seek your leave. I am leaving for

in a nice or giving way
Dandakaranya. Look on me with kindly

eyes. Permit Lakshmana and Sita to follow

to keep under control
me to the forest. Despite being restrained

by many kinds of reasons, they do not

wish to remain here. O one who grants honours! Abandon grief and grant all of us permission, like Prajapati did to his sons.'[117] Rama waited anxiously for the king's permission to reside in the forest.

The king glanced towards Raghava and replied, 'O Raghava! Because I had granted boons to Kaikeyee, I was confused. Imprison me and become the king of Ayodhya today.' The king addressed Rama, who was supreme among the upholders of dharma, in this way. The one who was eloquent in the use of words joined his hands in salutation and replied to his father. 'O king! May you be the lord of the earth for one thousand years. I will reside in the forest. I must not act so as to make you false.' 'O

not afraid
son![118] For your benefit, advance fearlessly
suggesting future success
along the auspicious path, without any
something that makes it difficult to think
distractions, until you return. O son!
However, it is night now, when one should
never leave. Do not go today. Spend this
night with your mother and me, so that we
can see you. Having satisfied yourself with
all the objects of desire, leave at the appropriate
suited for a purpose
time tomorrow.' Hearing the words
very sad
spoken by their miserable father, Rama,
and his brother Lakshmana, were distressed.
to worry or upset one
He[119] spoke these words. 'Even if
to get a thing by effort
we obtain these objects with qualities
today, who will give them to us tomorrow?
Therefore, without these objects of desire,
to leave and never return
I wish to leave this place. I have abandoned
a country ruled by a king
the earth and this kingdom, full of people,

seeds that are used as food
wealth and grain. May it be given to Bhar-
to give up completely a deep sadness
ata. Abandon this grief. Don't let your eyes
act of pouring over the edge one who has power and control
overflow with tears. The ocean, the lord of
to attack in a violent way
the rivers, cannot be assailed and is not
to disturb or excite a country ruled by a king
agitated. I do not wish for the kingdom,
a male animal
happiness, Maithilee, or you. O bull among
a lie or inaccuracy
men! Without any falsehood, I desire the
to give up or leave entirely
truth. Forsaken by me, this city, kingdom
and the entire earth should be given to
Bharata. I will follow your instructions. I
to live in a particular place
will go to the forest and dwell there for a
long time. Forsaken by me, let this entire
a very large stone
earth, with its mountains, boulders, cities,
a small group of trees
groves and frontiers, be given to Bharata,
according to moral standards
so that he can justly rule over it. Let it be
to promise in a formal way
the way you have pledged. O king! My
to have a strong desire
mind does not hanker after great objects of

desire or what brings pleasure to my own self. As is instructed by the virtuous, I will follow your command. O unblemished one! Do not be miserable on my account. O unblemished one! Therefore, right now, I do not desire the undecaying kingdom, happiness or Maithilee. When I am associated with falsehood, I do not wish to remain alive. I desire that the pledge of truth should come true. We will eat fruits and roots in the forest. We will see the mountains, rivers and lakes. We will enter the forest, with its wonderful trees. May you be happy. Let us withdraw.’[120]

Chapter 2(32)

The descendant of the Ikshvaku lineage[121] was afflicted because of the pledge he had himself given. Shedding tears, he sighed repeatedly and spoke to Sumantra. 'O suta! Let an army with the four kinds of forces be prepared. Let it be given all the jewels, so that it can quickly follow Raghava. Let the prince's army be extensive. Let it be adorned with courtesans who are good in conduct and extremely rich merchants. Engage all those dependents whose valour he takes delight in and give them many kinds of gifts. Once he

a wild animal a sweet food made by bees
kills deer and elephants, tastes honey from
the forest and sees many rivers, he will
a country ruled by a king
not remember the kingdom. Let my store
large amounts of money
of grain and store of riches follow Rama,
to exist or be present empty of living things
as he goes to reside in the desolate forest.
He will then reside happily in the forest.
to order someone to come
He will be able to summon the rishis and
suggesting future success
perform sacrifices in auspicious spots,
suited for a purpose
giving away the appropriate dakshina. The
mighty-armed Bharata will rule over Ayodhya.
However, let all the objects of desire
having success by making money
be arranged for the prosperous Rama.'

When Kakutstha spoke in this way, Kaikeyee
was overcome by fear. Her mouth
to be unable to breathe due to a block
went dry and her voice also choked. Pale
to cause to become afraid
and frightened, Kaikeyee spoke these
morally good
words. 'All the virtuous people will leave

the kingdom and it will be like a vessel from which the liquor has been drunk. It will be empty, bereft of all essence. Bharata will not accept it.' Kaikeyee discarded her shame and spoke these extremely terrible words. King Dasharatha spoke these words to the large-eyed one. 'Having imposed this unfortunate burden on me, why do you strike me when I am bearing the burden?' Kaikeyee became doubly angry and addressed the king. 'It is in your lineage that Sagara cast away his eldest son, known as Asamanja. He[122] should also leave in that way.' Thus addressed, King Dasharatha said, 'Shame.' All the people were ashamed, but she did not perceive this. There was an aged adviser who was virtuous (morally good) and was greatly revered (to have great respect for) by the king. His name was Siddhartha and he addressed Kaikeyee. ‘Asamanja seized (to take quickly) children playing in the streets and flung (to move with force) them into the waters of the Sarayu. The evil-minded one took pleasure in this. On seeing this, all the citizens were angry and told the king, “O extender of the kingdom (a country ruled by a king)! You have to choose between us and Asamanja.” At this, the king asked them, “What are you scared of?” Thus asked by the king, the ordinary people spoke these words. “When our sons are playing, the foolish one, confounded (to surprise and confuse) in his sense, seizes those children and flings (brief sexual relationship) them into the Sarayu. He obtains infinite (having no limits) delight from this.” Hearing the words of the ordinary people, the king wished to bring pleasure to them and cast aside his inauspicious son. This is what King Sagara, extremely devoted to dharma, did. What wicked act has Rama perpetrated that he should be restrained?' The king heard Siddhartha's words. In a tired voice and afflicted by sorrow, he addressed Kaikeyee in these words. 'I will now follow Rama, forsaking the kingdom, happiness and riches. With King Bharata, you can happily enjoy the kingdom for a long period of time.'

not showing a successful future
evil
to do something illegal
showing careful self control
to cause pain to
to give up or leave entirely
large amounts of money

Chapter 2(33)

the state of not having pride
Rama knew about humility. On hearing
in a way without pride
the adviser's words, he humbly addressed
Dasharatha in these words. 'O king! I
have cast aside objects of pleasure, to
to live in a particular place a transportation fee
dwell in the forest on forest fare. When I
have cast everything aside, why should
anyone follow me? If a person has given
away the best of elephants, why will he
a set of connecting belts
turn his mind to the harness alone? If one
has cast aside the best of elephants, why
a feeling of liking someone a strong thick string
will he have affection only for the rope?
morally good
O best among virtuous ones! O lord of
the earth! In that way, what will I do with

flags and all those who will follow me? Let tattered rags be brought for me. I am going to reside in the forest for fourteen years. As I leave, let a spade and a basket be brought for me.’ At this, Kaikeyee herself brought tattered rags for Raghava. Despite the assembly, she wasn’t ashamed and said, ‘Wear these.’ The tiger among men accepted those two[123] tattered rags from Kaikeyee. Casting aside his fine garments, he wore the garb of an ascetic. In front of his father, Lakshmana also cast aside his excellent clothes and covered himself in an ascetic’s attire. Sita, attired in silken clothes, was alarmed, like a deer that sees a snare, on seeing the tattered rags that were meant to be worn by her. She was

upset
ashamed and distressed in her mind.

She spoke to her husband, who was like
a person who is very wise
a king of the gandharvas. 'How do sages,
to exist or be present — an old useless piece of cloth
who reside in the forest, wear these rags?'
She held one piece against her neck and
the other in her hand. Janaka's daughter
did not know how to wear these and was
highest in degree or quality
ashamed. Rama, supreme among those
to support or defend
who uphold dharma, quickly came to her.
to attach two or more things
He himself fastened the rags over Sita's
piece of clothing
silken garments.

to put on attractive clothes — old and cut up clothes
She was attired in those tattered rags.
one that keeps from harm
Though she had a protector, she was like
one without a protector. All the people
were angry and said, 'Shame on Dasharatha.'
someone related to one in the past
The descendant of the Ikshvaku lineage[124]
to send out from a source
emitted warm sighs and addressed

his wife. 'O Kaikeyee! Sita does not deserve
clothes
to go, wearing kusha grass and rags. O
evil to force to live abroad
wicked one! Exiling Rama should be sufficient
for you. Why do you again wish to
causing suffering
perform this wicked and cruel act?' Rama,
about to leave for the forest, addressed his
father, whose head was lowered down,
though he was seated, in these words. 'My
admired for past achievements
illustrious mother, Kousalya, is devoted to
dharma. O king! She is aged. But her conduct
of less importance official strong criticism
isn't inferior and she won't censure
something helpful
you. O one who grants boons! Without me,
to make one fully involved a deep sadness
she will be immersed in an ocean of grief.
to oppose or challenge pain and suffering
She has not confronted such a hardship
earlier. You should respect her. O king who
is like the great Indra! She has great affection
a feeling of liking someone
for her son. When I am in the forest,

to cause pain to a deep sadness
she will be afflicted by grief. You should
ensure that my mother remains alive and
the place where one lives
does not leave for Yama's eternal abode.'

Chapter 2(34)

The king was bereft of his senses. With his wives, he heard Rama's words and saw that he was attired in a sage's garments. Tormented by grief, he was incapable of looking towards Raghava. Distressed in his mind, he was incapable of glancing towards him, or replying. However, though miserable, the great king regained his senses in a moment. The mighty-armed one thought of Rama and lamented. 'I think that in the past, I must have separated several from their children. I must have caused injury to creatures. That is the reason I am now confronted with this. Until the time arrives, life is not separated from the body. Despite being afflicted by Kaikeyee, I am not faced with death. I see my son stationed before me and he is like a fire. However, abandoning his delicate garments, my son is clad in the garb of an ascetic. Indeed, it is because of Kaikeyee's deeds alone that all these people are suffering. Driven by selfish motives, she has brought about this act of deceit.' These are the words he spoke, his eyes overflowing with tears. Afflicted by grief, he was incapable of saying anything other than 'Rama!' After an instant, the great king regained his senses. His eyes overflowing with tears, he addressed Sumantra in

to deal with
to cause pain to
being attractive and gentle
piece of clothing
a specific type of clothing
leading a strict simple life
something that is done
concerned only about oneself
dishonest behavior
to be completely filled
a deep sadness
not able to do something
a very short time period
to get again

a vehicle pulled by horses
these words. 'Arrange a chariot that can be
to connect by a bar a horse that a person rides
driven and yoke it to excellent steeds. Take
having good luck
this extremely fortunate one from here,
the act of living in a place
beyond the boundaries of the habitation. I
to get as a result of action
think that these are the fruits being reaped
by someone with qualities, by virtue of his
feeling no fear morally good
qualities. A brave and virtuous person is
to force to live abroad
being exiled to the forest by his father and
his mother.'

Following the king's command, Sumantra,
determination in facing danger
swift in his valour, yoked an ornamented
to make more attractive
chariot with horses and brought it
there. The suta prepared a chariot decorated
to make more attractive
in gold for the prince. He joined his
a word used to begin a letter
hands in salutation and reported that it
had been yoked to excellent steeds. The
king knew about what should be done at

the right time and place and was also clear
suggesting future success
about everything auspicious. He quickly
to order someone to come
summoned the person who was in charge
large amounts of money
of accumulating riches and said, 'Remembering
the number of years that has to be
spent, quickly bring extremely expensive
piece of clothing a small fancy object
garments and excellent ornaments for
Vaidehi.' Thus addressed by the Indra
among men, he went to the treasury. He
quickly brought everything and offered it
people from one's family
to Sita. Vaidehi, born in a noble lineage and
a leg or arm
beautiful in her limbs, was about to leave
to make more attractive
for the forest. She adorned her limbs with
those wonderful ornaments. Adorned in
those excellent ornaments, Vaidehi made
having an attractive quality
the residence look radiant. She was like the
a visible line of light
sun with rays, arising at the right time and

illuminating the sky with its resplendence. Her mother-in-law engulfed her in her arms. Maithilee never did anything that was inferior. She inhaled the fragrance of her head[125] and spoke these words. ‘In this world, even though they are respected and loved, false women cease to honour their husbands when they face hardships. Do not disrespect my son, who is being exiled. Though he possesses riches, he is poor now. However, he is still your divinity.’ Sita understood the words spoken, full of dharma and artha. She joined her hands in salutation and addressed her mother-in-law, who stood in front of her. ‘O noble one! I will do everything that you had instructed me. I know how I should conduct myself towards my

husband. I had heard this earlier too. O

having impressive qualities to say two things are the same

noble one! You should not equate me with

evil

wicked women. I am not capable of deviat-

to do something different

ing from dharma, just as the moon cannot

a warm soft light

be separated from its radiance. Without

a group of musical notes

chords, the veena doesn't make a sound.

a vehicle pulled by horses

Without wheels, a chariot does not move.

Even if she has one hundred sons, a

to get a thing by effort

woman doesn't obtain happiness without

her husband. A father gives a limited

amount. What a mother and a son give are

also limited. What a husband gives is

without any limits the act of praying to a god

unlimited. Who does not worship a hus-

to give an order

band? O noble one! I have been instructed

highest in degree or quality

by the best, those who are supreme up-

to show a lack of respect for

holders of dharma. How can I disrespect

him? To a woman, the husband is a divin-
the state of being a god
ity.’ Sita’s words penetrated Kousalya’s
heart and on hearing them, the one who
was pure of heart, suddenly released tears,
extreme suffering
because they were a source of both misery
and joy.

highest in degree or quality
Rama was supreme in knowledge of
in or into the middle of
dharma. Amidst all his mothers, he joined
a word used to begin a letter
his hands in salutation and approached
being deeply honored
his own mother, who was most revered
of all. He spoke these words. ‘O mother!
You should not be sad. Look towards my
a place where one lives
father. The period of dwelling in the forest
will soon be over. The period of fourteen
years will pass, as if you were sleeping. You
will see me return here, surrounded by
well-wishers. He spoke these words to his

mother and they conveyed deep meaning. He then glanced at his three hundred and fifty mothers.[126] In a similar way, joining his hands in salutation, Dasharatha's son then spoke similar words, full of dharma and artha, to those distressed mothers too. 'While I resided here with you, if I said anything harsh, or if I did anything in ignorance, please pardon me. Now I seek my leave from all of you.' As Raghava spoke in this way, the sounds of lamentations arose from the king's wives, like those of curlews wailing. In former times, Dasharatha's residence used to resound with the sound of tambourines and drums, like the roar of thundering clouds. Because of the

to communicate
a word used to begin a letter
upset
to live in a particular place
severe or mean
a lack of knowledge
used as a polite way to speak
expression of being very sad
a large brown bird
the place where someone lives
to be filled with sound
a small musical instrument
a musical instrument
a loud low sound

pain and suffering
hardship, there was now the sound of ex-

very sad expression of being very sad
tremely miserable wails and lamentations.

Chapter 2(35)

very sad
The miserable Rama, Sita and Lakshmana
a word used to begin a letter
joined their hands in salutation.
to bend to greet or show respect
They bowed down before the king and
circumambulated him. Having taken his
leave, Raghava, who knew about dharma,
with Sita, bowed down before his mother,
to surprise and confuse a deep sadness
who was confounded by grief. Lakshmana
followed his brother and bowed down
before Kousalya. He next touched the feet
to honor God
of his mother, Sumitra. He worshipped
to cry
his mother, who was weeping. For the
the benefit of one a government program to help poor
sake of the mighty-armed one's welfare,
to breathe in a pleasant smell
she inhaled the fragrance of Lakshmana's

head and addressed Soumitri. 'Because you are devoted to your well-wisher,[127] I have permitted you to reside in the forest. O son! Do not fail to take care of Rama, your brother who is leaving for the forest. O unblemished one! Whether it is prosperity or adversity, he is your refuge. In this world, that is the dharma of the virtuous, being obedient to an elder. This is the eternal appropriate behaviour for this lineage —donations, consecration for sacrifices and giving up one's body in battles. Know Rama to be like Dasharatha. Know Janaka's daughter to be like me. Know the forest to be Ayodhya. O son! Depart cheerfully.'

Knowledgeable about humility, Sumantra joined his hands in salutation and humbly spoke to Kakutstha, like Matali[128] to Vasava. 'O fortunate one! O immensely illustrious one! Ascend the chariot. O Rama! I will quickly take you to whichever place you tell me to. You will have to reside in the forest for fourteen years, as has been instructed by the queen. That period has commenced.' That chariot was like the sun. Having ornamented herself, the beautiful-hipped Sita ascended it with a cheerful mind. The brothers also ascended, with weapons and armour that they laid down on the firm leather seat of the chariot. On seeing that Sita, the third one, had also ascended, Sumantra urged the respected horses, which were as fleet as the speed of the wind. For many nights, Raghava departed for the great forest. It was as if the city's strength had been sapped, as if people had lost their senses. The city used to emit a great sound—because it was full of crazy, intoxicated and respected elephants and because of the neighing of the horses and the tinkling of their ornaments. That city was greatly afflicted.

to leave a place
to use up the supply of
to make a certain sound
to make one unable to think
to make a loud long sound
to make sounds like a bell
way to make a thing attractive
to cause pain to

Children and aged rushed towards Rama, like a person who is suffering in the summer rushes towards water. Their long and anxious faces could be seen at the rear and towards the sides. All of them were extremely miserable and their faces were overflowing with tears. They said, 'O suta! Hold back the reins of the horses and proceed slowly. We wish to see Rama's face,

afraid or nervous
very sad
to be completely filled
tool used to control an animal

which will become extremely difficult for us to behold. There is no doubt that Rama's mother's heart is indeed made of iron. It has not got shattered despite her son, who is like a god, leaving for the forest. Vaidehi is doing what should be done and is following her husband like a shadow. She is devoted to dharma and does not abandon it, like Meru does not forsake the radiance of the sun. O Lakshmana! You are always pleasant in speech. Since you serve your brother, who is like a god, you have become successful in your objective. This is a great success and is a great accomplishment. Since you are following him, this is a path to heaven.' Incapable of restraining their tears, they spoke in this way.

to look
to suddenly break into pieces
to leave and never return
to give up or leave entirely
an achievement
not able to do something

very sad
The king was miserable in his mind and

feeling sad through loss
was surrounded by the grieving women.

Saying that he wished to see his son, he

to rise from a hidden place
emerged from his house. Ahead of him,

to express sadness
the great sound of lamenting women

to make a long cry of pain
could be heard. This was like the wailing

of female elephants, when a large male

elephant has been tied up. The father, King

pleasing to look at
Kakutstha, used to be handsome. But he

to become smaller
seemed shrunken, like the full moon when

to completely cover
it has been enveloped in an eclipse. When

upset
the men saw that the king was distressed

loud excited and emotional
and extremely miserable, a tumultuous

sound arose from Rama's rear. Some said,

'Alas, Rama!' Others said, 'Alas, Rama's

having success by making money
mother!' All those in the prosperous inner

an act of crying
quarters started to weep and lament. As

he glanced back, Rama saw his father and
upset
mother, following along the path, distressed
and not in control of their senses.
a loop at the end of a rope
He was bound in the noose of dharma
and could not look at them directly. They
deserved happiness and did not deserve
emotion of not feeling glad
this unhappiness. Though they deserved
vehicles, they were on foot. On seeing
driver of a vehicle driven by horse
this, he instructed the charioteer to drive
a kind of wild animal
swiftly. The tiger among men caught the
very sad
miserable sight of his father and mother
and could not bear it, like an elephant
a stick to make an animal move
struck by a goad. The weeping Kousalya
loud cries made
ran after the chariot, wailing, ‘Alas, Rama!
Rama! Alas, Sita! Alas, Lakshmana!’ His
mother seemed to be dancing and he
could not stand the sight. The king said,

'Wait.' Raghava said, 'Go. Go.' Sumantra was caught between the two, as if in the midst of a whirlpool. Rama told him, 'It is wicked to witness their grief for a long period of time. When the king berates you later, you can say that you did not hear him.'[129] Hearing Rama's words, the charioteer acted in accordance with them. He took his leave of the people and urged the horses to proceed even faster.

Circumambulating Rama mentally,[130] the king's attendants returned. However, the men were incapable of controlling the flow of their tears. The advisers addressed the great king Dasharatha in these words. 'If one wishes for a person to return, one should not follow him for a long distance.'

The king heard their words, which were
full of all the qualities. His body was per-
to produce a liquid from skin sad
spiring and his form was dejected. With
very sad
his wives, the miserable king stood there,
looking towards his son.

Chapter 2(36)

Having joined his hands in salutation, the tiger among men departed. Great sounds of sorrow and lamentation arose from the inner quarters. 'Where is our protector going, like an ascetic, leaving the people weak and without a protector? He was our refuge and destination. Even when he was accused, he was never angry. He cast aside all kinds of rage. He pacified all those who were angry, sharing in their sorrow. Where is he going? The immensely energetic and great-souled one's mother is Kousalya and he respected us the way he

respected her. Where is he going? Urged
to cause pain to
and afflicted by Kaikeyee, the king sent
one who rescues from danger
him to the forest. He is the saviour of the
people and the world. Where is he going?
Alas! The king is bereft of his senses.
a serious promise
Rama’s vow is dharma and truth. He is
loved by all living beings on earth. Yet, he
to force to live abroad
has been exiled for living in the forest.’ All
a woman who rules a country a deep sadness
the queens were afflicted by grief. They
to cry to express sadness
wept and lamented loudly, like cows separated
back of the leg below the knee
from their calves. On hearing those
a feeling of being sad
terrible sounds of sorrow that arose from
the inner quarters, the great king was
to cause to feel extreme pain
tormented by sorrow on account of his son
very sad
and became extremely miserable. Despite
act of giving money to church
the sun having set, no agnihotra oblations
cows kept on a farm
were offered. The cattle were neglected

and not given their food. The cows and calves were not given water to drink.

Trishanku, Brihaspati and Budha assumed a red tinge throughout.[131] All the planets assumed a terrible form and were in conjunction with the moon. The nakshatras lost their lustre. The planets lost their energy. Vishakha nakshatra was enveloped in smoke and no longer shone in the firmament. All the people in the city were suddenly overcome by distress. Their minds turned away from eating or finding pleasure. The faces of people along the royal roads overflowed with tears. Everyone was full of sorrow. Not a single happy person could be discerned. The wind that blew was no longer cool. The moon was no

to look
longer pleasant to behold. The sun did not
heat the world any more. Everything on
a lack of order
earth was in disarray. Women no longer
asked about their sons, husbands and
brothers. Thinking about Rama alone, they
to leave and never return
abandoned each other. All of Rama's well-
wishers were bereft of their senses. They
a feeling of being sad
suffered from that great burden of sorrow
and did not leave their beds. Deprived of
the great-souled one, Ayodhya was like the
earth with its mountains, abandoned by
to treat in a mean way
Purandara. Oppressed by that terrible
to shake due to fear
burden of fear, it seemed to quake. There
was a road among the large number of
one who fights in battles
elephants, warriors and horses.

Chapter 2(37)

When he departed, as long as the dust raised could be seen, the best of the Ikshvaku lineage[132] could not withdraw his gaze. His beloved son was extremely devoted to dharma and as long as the king wished to see him, the dust arose from the earth so that he could see his son. When the king could no longer see the dust raised by Rama, he became distressed and miserable and fell down on the ground. On the right, the lady Kousalya raised him in her arms. On the left flank, the lady Kaikeyee, who loved Bharata, raised him. The king was accomplished in policy, dharma and humility. However, afflicted in his senses, the king glanced towards Kaikeyee and said, ‘O Kaikeyee! You are wicked in conduct. Do not touch my limbs. I do not wish to see you. You are not my wife, or my relative. I do not depend on you. I do not belong to you and you do not belong to me. For you, artha alone is supreme. Since you have discarded dharma, I discard you. I accepted your hand and circumambulated the fire. I am giving all of that up, in this world and in the next. If Bharata is delighted at having obtained this undecaying kingdom, if he gives anything to me in the form of funeral oblations, let those not reach me.’[133] The lord of men was covered in dust and Queen Kousalya, afflicted by grief, made him return.[134] The one with dharma in his soul thought about his ascetic son. He was tormented, as if he had wilfully slain a brahmana, or touched the fire with his hand. Distressed, he turned repeatedly towards the path followed by the chariot. The king was no longer radiant, like the one with rays[135] at the time of an eclipse. Remembering his beloved son, he lamented in grief and affliction. Discerning that his son had reached the boundaries of the city, he said, ‘My son has been borne by the best of mounts. That is the reason marks of hooves can be seen along the road, but the great-souled one cannot be seen. It is certain that he will

shelter from danger
have to find a refuge at the foot of a tree
today. He will have to lie down with its
bag filled with soft material
trunk, or a rock, as a pillow. The unfortunate
having bad luck
one will wake on the ground, covered
to make a long loud breath
in dust. He will sigh like a bull elephant,
surrounded by she elephants, does in a
to go to without a purpose
stream. It is certain that those who roam
around in the forest will see a long-armed
to stop sleeping
man, when Rama awakes and leaves.
one that keeps from harm
Though he is the protector of the world, he
is like one without a protector. O Kaikeyee!
May your wishes be fulfilled. May you
to exist or be present a woman whose husband has died
reside in the kingdom like a widow. Without
a kind of wild animal
that tiger among men, I am not
interested in remaining alive.’ The king
was surrounded by a crowd of people and
to express sadness
lamented in this way. He entered that

supreme city, like one who has bathed after an unfortunate event.[136]

The crossroads and houses were deserted. The shops and temples were covered. Exhausted, weak, miserable and afflicted, not too many people could be seen along the wide roads. Thinking of Rama, he looked at the entire city. Lamenting, the king entered his residence, like the sun disappearing amidst clouds. It was like a large lake that was no longer agitated, since Suparna[137] had emptied it of all the serpents. Without Rama, Vaidehi and Lakshmana, that is what the residence looked like. 'Convey me quickly to the residence of Kousalya, Rama's mother.' This is what the king told the gatekeepers.

the place where someone lives
Having entered Kousalya's residence, he
lay himself down on a bed, but his mind
having troubled emotions having courage
was agitated. The great and valiant king
to express sadness
looked around. He lamented in a loud
voice, 'Alas, Raghava! You have left me.
The best among men who survive this
to hold in one's arms
period and see Rama, and embrace him on
morally good
his return, are happy. O Kousalya! O virtuous
one! I am unable to see you. Touch
the ability to see
me with your hand. My eyesight has followed
Rama and has not returned.' The
a woman who rules a country
queen saw that though the Indra among
a long soft seat for people
men was lying down on the couch, he was
thinking of Rama. She became even more
upset
distressed and sat down. Because of the
pain and suffering to make a long loud breath
hardship, she too sighed and lamented.

Chapter 2(38)

to cause pain to
The king was lying down, afflicted by
a deep sadness
grief. On seeing this, Kousalya, who was
also grief-stricken because of her son,
one who has power and control
addressed the lord of the earth. 'Having
a thing that is very harmful a kind of wild animal
released her poison on Raghava, tiger
to go to without a purpose
among men, Kaikeyee will roam around
a large snake
like a fork-tongued female serpent that has
to a great extent
cast of its skin. The immensely fortunate
to force to leave a country
one has satisfied her wish of banishing
to cause to be very scared
Rama. Self-controlled, she will now terrify
evil
me, like a wicked snake in a house. It
something helpful
would have been better had a boon been
a place where one lives
granted of my son dwelling in the house as

to go to without a purpose
a servant who roams around in the city,
one who lives by asking gifts given to the poor
like a beggar looking for alms. As she
desired, Kaikeyee has brought Rama down
from his position. She is like a person who
act of giving money to church
offers oblations into the fire on an auspicious
suggesting future success
occasion, but offers the indicated
shares to rakshasas instead. The brave one
a long step
possesses the stride of a king of elephants.
one who uses a bow and arrow
He is a mighty-armed archer. He must
certainly have entered the forest with his
wife and with Lakshmana. Because of
Kaikeyees's instruction and yours, in the
something that causes pain suffering or loss
forest, he will face hardships that he has
not faced before. When he finishes his
a place where one lives
dwelling in the forest, what state will he be
good things that are available
in? Devoid of riches, those young ones
to force to live abroad
have been exiled and will be deprived of

very bad
the fruits their ages warrant. Miserable,
how will they live there, surviving on
fruits and roots? When will that auspi-
suggesting future success
cious time, when I will see Raghava, with
his wife and brother, and when my sor-
a feeling of being sad
rows will be destroyed, arrive? When will
Ayodhya hear that the brave ones have
returned? When will the city be illustri-
admired for past achievements a ring or rope made of leaves
ous, with standards and garlands, full of
happy people? When will we see those two
a kind of wild animal
tigers and men return from the forest?
When will the city be happy and delighted,
like the ocean at the time of the full moon?
When will the brave and mighty-armed
one enter the city of Ayodhya, placing Sita
a vehicle pulled by horsesa male animal
at the front of the chariot, like a bull be-
having towards a cow? When will my sons,

a very hot day
scorchers of enemies,[138] enter and proceed
along the royal road, with thousands of
very dry
people showering them with parched
seeds that are used as food showing happiness
grain? When will they, with cheerful
minds, happily circumambulate the city,
girl who is not married
offering fruits to maidens and brahmanas?
When will the one who knows about
having an attractive quality
dharma, as radiant as an immortal, return,
with mature intelligence and age, and
to feed feeling no fear
nourish me for three years?[139] O brave one!
It is certain that I must have committed a
causing suffering a very young cow
cruel act earlier.[140] When calves wished to
to pull into one's mouth
suck at milk, I must have sliced off the
nipple
teats of mother cows. I am like a cow with
to cause to be in a condition a kind of wild animal
a calf, rendered calf-less by a lion. O tiger
a small piece of chicken meat
among men! I am like a cow with a tender
in a manner with strength
calf, forcibly rendered calf-less by Kaik-

to make more attractive
eyee. He is ornamented with all the qual-
to succeed in doing relating to religion
ities and is accomplished in all the sacred
texts. I only have one son. Without the son,
I do not desire to remain alive. I cannot
to understand
discern any capacity to remain alive. I am
very much loved
unable to see my beloved son, who is
to a great extent
mighty-armed and immensely strong. My
to burn the surface of
body is being scorched by grief, from the
heat of a fire that has arisen. It is as if the
admired for past achievements
illustrious sun is scorching this earth with
a quality of happiness to shine brightly
the radiance of its blazing rays during the
summer.’

Chapter 2(39)

highest in degree or quality
Kousalya, supreme among women,
to express sadness
lamented in this way. Established in
dharma, Sumitra addressed her in words
having impressive qualities
that were full of dharma. ‘O noble one!
Your son is supreme among men and
morally good
possesses all the virtuous qualities. Why
expressing sadness to cry
are you lamenting? Why are you weeping
to a great extent
piteously? O noble one! Your immensely
to give up or leave entirely
strong son has forsaken the kingdom
and has left. The great-souled one has
performed a virtuous act and has made
his father’s words come true. If one acts
to get a thing by effort
properly and virtuously, one obtains

lasting forever
eternal fruits, even after death. Rama has
been established in the best of dharma
to feel sadness
and one should never sorrow over him.
free from spots and stains
The unblemished Lakshmana follows
excellent conduct and is devoted to him.
a desire to help others
His compassion towards all creatures will
bring benefit to the great-souled one.[141]
Vaidehi is used to happiness and will
extreme suffering — the place where someone lives
know misery during her residence in the
forest. However, she has followed your
son, who has dharma in his soul. The
a warm soft light — to move in a quick light way
radiance of the lord's deeds will flutter
like a flag in the world. He possesses self-
a serious promise
control and the vow of truth. After this,
to get a thing by effort
what can your son not obtain? Knowing
quality of being without stain
about Rama's evident purity and supreme
an extraordinary property
greatness, the sun will not be able to

scorch his body with its rays. Auspicious breezes, appropriate for all seasons, will be released from the groves. Whether it is hot or cold, these cheerful winds will serve Raghava. When he lies down in the night to sleep, the cool beams of the moon will touch him and gladden him, like a father's embrace. On seeing that he had slain the Indra among danavas, Timidhvaja's son,[142] in a battle, the greatly energetic brahmana gave him divine weapons. The bull among men will obtain prosperity, together with Vaidehi, who came out of the earth. With these three,[143] Rama will be consecrated as king. On seeing him leave this place, people shed tears of sorrow. You will soon see tears of joy emerge from their eyes. On seeing the well-wishers honour your son, you will soon release tears of joy, like an array (a large group of things) of clouds during the monsoon (a heavy rain). Your son, the granter (one who gives something) of boons, will quickly return to Ayodhya. He will knead (to press with the hands) your feet with his thick, but gentle, hands.' Hearing these words of Lakshmana's mother, Rama's mother, the wife of the king, instantly (immediately) made all sorrow (a feeling of being sad) disappear from her body, like an autumn cloud vanishes (to disappear) with only a little bit of water.[144]

Chapter 2(40)

There were men who were devoted to
the great-souled Rama, for whom, truth
determination in facing danger
was his valour. When he left to live in the
forest, they followed him. The king and
his army returned. However, the groups
of well-wishers did not return and followed
a vehicle pulled by horses
Rama's chariot. He possessed all the
qualities. Therefore, when he lived in Ayodhya,
to a great extent
he was loved by those immensely
admired for past achievements
illustrious men, as if he was the full moon.
to ask in a serious way
Despite being entreated to the contrary,
a serious promise or agreement
Kakutstha rendered his father's pledge
true and took to the forest. They glanced at

him affectionately (with love), as if they were drinking him in with their eyes. Affectionately, Rama addressed those subjects, as if they were his own offspring (a person's child). 'O residents of Ayodhya! You have shown me affection (a feeling of liking someone) and great respect. For the sake (the benefit of one) of bringing me pleasure, display this particularly towards Bharata. His character is fortunate (having good luck) and he extends Kaikeyee's delight. He will do whatever is appropriate (to get money for specific use), for benefit and pleasure. He may be young in age, but he is aged in wisdom. He is mild (not strong in effect), but has the qualities of valour (determination in facing danger). He is worthy to be your lord and will dispel (to make a thing go away or end) your fears. He possesses the qualities of being a king and has been identified as the heir apparent. In addition, we must abide by virtue (moral behavior) and follow the commands of our master.[145] As I leave for the forest, ensure that the great king does not suffer. If you wish to bring me pleasure, this is what you should do.' The more Rama abided by the principles of dharma, the more the ordinary people desired him as their lord. They were distressed, overflowing with tears. The people who resided in the city were tied to Rama because of his qualities, and to Soumitri.

There were brahmanas who were aged in three ways—learning, age and energy. Their heads trembled because of their age.[146] From a distance, they cried out, 'O swift steeds that are bearing Rama! O fast horses born in noble lineages! If you desire

a government program to help poor
the welfare of your lord, return and do not
place where one is going
proceed to the destination. Your lord
to come back with
deserves to be brought back to the city. He
does not deserve to be taken to the forest.’
The aged brahmanas suffered and
to express sadness
lamented in this way. On seeing that they
expressing sadness
were lamenting, Rama quickly descended
a vehicle pulled by horses
from his chariot. With Sita and Lakshmana,
Rama, headed for the forest,
speed at which one moves
walking on foot and keeping pace with
showing love
them.[147] Rama’s character was affectionate
a desire to help others
and because of compassion, he was
not able to do something
incapable of looking at the brahmanas
who were on foot. Therefore, he
to leave and never return
abandoned the chariot. On seeing that Rama
was still proceeding, the brahmanas were
scared in their minds. Suffering greatly,

they addressed Rama in these words. ‘Just as you follow brahmanas, all the brahmanas are following you. These brahmanas are following you, carrying their sacred fires on their shoulders. Behold our white umbrellas from *vajapeya* sacrifices, held aloft.[148] They are following at the rear, like swans at the end of the monsoon. You do not have an umbrella and are tormented by the rays.[149] We will offer you shade from umbrellas obtained at vajapeya sacrifices. Our intelligence has always followed the mantras of the Vedas. O child! For your sake, we are now following you as you leave for the forest. The Vedas are our supreme treasure and they are stored in our hearts. Our wives will be

relating to religion
to look
a device to protect from rain
giving up something one wants
in the air
a type of water bird
a heavy rain
to cause to feel extreme pain
to get a thing by effort
a repeated word or phrase
the benefit of one
valuables hidden in a place

protected by their good characters and will reside in our homes. There is no need to think again about our course of action. We have taken the excellent decision of going with you. Since you are considering dharma, who is capable of not adhering to dharma? Our grey hair is like the white feathers on swans. We wish that you should return. Because our heads touched the ground, they are covered with dust from the earth.[150] O child! The brahmanas who have come here have commenced many sacrifices and their completion is conditional on your return. Both inanimate objects and animate creatures are devoted to you. They desire your affection. You should show them your affection.

reside	to exist or be present
adhering	to stick to something
grey	colour similar to the colour of smoke
swans	a type of water bird
commenced	to begin
sacrifices	giving up something one wants
completion	the act of finishing something
conditional	dependent on another thing
inanimate	not living
animate	to make one excited
affection	a feeling of liking someone

having branches that hang down
These trees seem to be weeping, raised by
the force of the wind. Since they are unable
in a manner with strength
to follow you, they are forcibly tugging at
to ask
their roots. The birds are also beseeching
to sit on something high
you. They are perched in one spot on the
trees, not trying to gather food. You are
feeling concern for others
compassionate towards all creatures.' In
deeply missed
this fashion, the brahmanas lamented,
wanting his return. At this time, the river
Tamasa was seen, as if it was also restraining Raghava.

Chapter 2(41)

Raghava reached the beautiful banks of the Tamasa. He looked towards Sita and Soumitri and spoke these words. 'O Soumitri! Today is the first night of our residing in the forest. O fortunate one! You should not be anxious about dwelling in the forest. Behold. In every direction, the empty forest seems to be crying. Seeking shelter, the animals and birds are returning to their own abodes. The city of Ayodhya, my father's capital, and all the women and men there, will no doubt grieve about our departure. Bharata has dharma in his soul. He will no doubt comfort my father and mother with words that are full of dharma, artha and kama. O Lakshmana! Repeatedly thinking about the fact that Bharata does not cause injury, I am not sorrowing over my father and mother. O tiger among men! You have done your duty by following me. Otherwise, for Vaidehi's protection, I would have had to search for help. O Soumitri! Tonight, I will only subsist on water. Though there are many kinds of forest fare, this is what appeals to me.'

Having addressed Soumitri in this way, Raghava spoke to Sumantra. 'O amiable one! Tend attentively to the horses.' With the sun having set, Sumantra tethered the

horses close by and gave them sufficient
grass. On seeing that the evening was
suggesting future success
auspicious and that night had presented
itself, with Soumitri, the suta prepared a
bed for Rama to lie down on. On the banks
of the Tamasa, a bed was prepared with
flat green part of a plant
the leaves of trees. With Soumitri's help,
Rama and his wife entered that place.
sleeping
On seeing that his brother was asleep
with his wife, Lakshmana told the suta
a part of an engine
about Rama's manifold qualities. Soumitri
not sleeping
remained awake the entire night on the
to tell one about
banks of the Tamasa, recounting Rama's
qualities to the suta. The sun arose.

Not very far from the banks of the
a group of animals
Tamasa, there were many herds of cows.
With the ordinary people, Rama had

spent the night there. Having awoken, the immensely energetic Rama saw those ordinary people and spoke to his brother Lakshmana, who possessed auspicious signs. 'O Soumitri! Look. Ignoring their homes, these people are looking towards us. O Lakshmana! See. They are sleeping near the roots of trees. These citizens are making efforts to make us return.[151] They will give up their lives, but will not give up their determination. In the limited time that we have while they are still asleep, let us ascend the chariot and leave, along a path that is devoid of fear. These residents from the capital city of the Ikshvakus, who are devoted to me, must not sleep near the roots of trees again. Because of

male member of a royal family
two princes, these citizens have brought
this suffering on themselves and must be
extreme suffering
freed from it. This misery is for us and the
residents of the city must not be made to
suffer.' Rama was stationed like Dharma[152]
himself and Lakshmana told him, 'O immensely
to a great extent quality that causes one to like
wise one! This idea appeals to me.
to go up a vehicle pulled by horses
Ascend the chariot quickly.'

driver of a vehicle driven by horse to connect by a bar
The charioteer swiftly yoked the excellent
horses to the chariot. He joined his
a word used to begin a letter
hands in salutation and told Rama that
the yoking had been done. To confuse the
citizens, Rama addressed the suta in these
words. 'O charioteer! Mount the chariot
and drive it towards the north. After
swiftly driving for some time, bring the
chariot back. Do this carefully, so that the

citizens do not know where I am.’ Hearing
driver of a vehicle driven by horse
Rama’s words, the charioteer drove the
a vehicle pulled by horses to go back over again
chariot around in a circle. Retracing the
steps, he informed Rama that the chariot
had returned. With all the accompanying
to go up
objects, Raghava ascended the chariot.
They quickly crossed the river Tamasa,
a fast area of water
which was full of whirlpools. The mighty-
having success by making money
armed and prosperous one reached a large
suggesting future success
and auspicious road that was free from all
a barrier
obstructions and had no reason to scare
even those who were afraid.

When night was over and it was morning,
the citizens saw that Raghava wasn’t
there. Devoid of their senses and grief-
stricken, they couldn’t move. Their eyes
to fill completely a deep sadness
overflowing with tears of grief, they cast

their eyes here and there. However, they couldn’t see Rama and were miserable (very sad). For some time, they followed the path. But unable to discern (to understand) the tracks, they were filled with great sorrow. The chariot’s (a vehicle pulled by horses) tracks had vanished (to disappear). Those spirited ones returned, exclaiming (sudden excited words), ‘What will we do? We have been struck by destiny (what happens in the future).’ Exhausted, senseless (done for no reason) and full of distress (anxiety or pain), all of them returned to the city of Ayodhya along the path they had followed while coming there.

Chapter 2(42)

to stop having or doing
The residents of the city gave up their
attempt to follow Rama. They were dispirited
without hope or spirit
and were ready to give up their lives.
belonging to each person
They reached their own respective houses
and were surrounded by their sons and
to cry
wives. All of them wept and their faces
were covered with tears. No one was
one who buys and sells items
happy. No one was delighted. No trader
items made of one material
displayed his wares. No merchandise
to shine in a bright way
glittered. No one who was responsible for a
house cooked. No one was delighted at
large amounts of money
great riches, once lost, having been regained.
to get again
showing great happiness
No mother was joyous that the

first son had been born. When the husbands returned home, there was weeping in every house. Afflicted by grief, like striking elephants with goads, they[153] struck them with words. ‘What work do they have at home? What will they do with wives and riches? If they cannot see Raghava, what happiness will they obtain from sons? There is only one virtuous man in this world, Lakshmana. With Sita, he has followed Kakutstha Rama, so as to serve him. The rivers and lotus ponds must have earned good merits with their deeds, since Kakutstha will enter their auspicious waters and bathe there. The forests with charming groves, lands with great rivers and peaked mountains will

to make a thing lovely
beautify themselves for Kakutstha. Whenever
a small group of trees
Rama goes to a grove or a mountain,
very much loved
like a beloved guest who has arrived, it
the act of praying to a god
cannot but worship him. There are colourful
to produce flowers
blossoming trees that bear many kinds
of flowers. The mountains will speak of
Rama's arrival and the best of flowers and
fruits will be shown to him, even if it is not
different from each other
the right season. Diverse colourful
a place where water falls down
waterfalls will be displayed to him. On the
the highest point
summits of mountains, trees will cause
delight to Raghava. Where Rama is, there
is no fear. There is no defeat there. Dasharatha's
feeling no fear
son is brave and mighty-armed.
Raghava is in front of us. He has not gone a
long distance away. The shadow of the feet
one who has power and control
of such a great-souled lord constitutes

one that keeps from harm
happiness. He is the protector of the
place where one is going
people. He is the supreme destination. We
will tend to Sita, while you serve Raghava.'
to cause pain to a deep sadness
Thus, afflicted by grief, the women of the
city told their husbands. 'In the forest,
a system of exercises
Raghava will ensure yoga and *kshema* for
us.[154] Sita will ensure yoga and kshema for
the women of a group
the womenfolk. Who will be happy in this
to live in afraid or nervous
place, populated by anxious people? Unless
done for no reason to live in a particular place
senseless, who will wish to dwell in
not pleasant a country ruled by a king
such an unpleasant place? If this kingdom
to be a part of
belongs to Kaikeyee, it will be full of adharma
and we will be without a protector.
There is no purpose to remaining alive.
What is the point of sons? What is the
good things that are available
point of riches? Who else will Kaikeyee,
one who causes pollution
the defiler of the lineage, cast aside for the

good things that are available
sake of riches? Her husband and son have
to leave and never return to exist or be present
abandoned her. We will not reside as
to state very strongly
servants in Kaikeyee's kingdom. We swear
on our living sons that we will not do this
a strong sad feeling
as long as we are alive. Without any pity,
to cause to go away
she has banished the son of the king. She is
evil
wicked in conduct and has followed ad-
to get a thing by effort
harma. Having obtained it in this way,
who can live happily? With Rama having
to force to live abroad
been exiled, the lord of the earth will not
obvious
remain alive. It is evident that after Dasha-
expression of being very sad
ratha is dead, only lamentations will
a good quality
remain. Your[155] merits have been ex-
to tire out completely a terrible disaster
hausted and you face a great catastrophe.
a thing that is very harmful
Stir up some poison and drink it. Either
follow Raghava, or follow the path of the
lacking knowledge dishonest behavior
ignorant. It is by resorting to deceit that

Rama, his wife, and Lakshmana have been
to cause to go away
banished. We have been handed over to
one who puts criminals to death
Bharata, like animals to an executioner.' In
the city, the women who lived in the city
to express sadness to cry
lamented in this fashion. They wept,
to cause to feel extreme pain
tormented by grief, as if they faced the fear
to cause pain to
of death. The women were afflicted on
account of Rama, as if their sons or
to force to live abroad
brothers had been exiled. Grief-stricken,
done for no reason
they lamented, and senseless, wept. For
of high quality
them, he was superior to their own sons.

Chapter 2(43)

Remembering his father's command, when night descended, Rama, tiger among men, travelled a great distance away. He travelled in this way throughout that auspicious night. He travelled beyond the boundaries of the kingdom and worshipped the morning sandhya. He proceeded swiftly on those excellent horses, which were like arrows, and passed by villages. He saw that their boundaries had flowering groves. He heard the words of the men who lived in those villages. 'Shame on King Dasharatha, who

a kind of wild animal
suggesting future success
a country ruled by a king
to honor God
moving very fast
a long pointed weapon
a small group of trees

succumbed to desire. Alas! The wicked and cruel Kaikeyee has now been bound down by sin. Having fiercely transgressed norms, she has engaged in a fierce act. She has exiled such a son and prince, who is devoted to dharma. With her senses clouded by rage, she has dispatched the immensely wise one to residence in the forest.’ He heard such words from the men who dwelt in those villages.

The brave lord of Kosala went beyond the boundaries of Kosala. There was a river named Vedashruti there, the bearer of auspicious waters. Having travelled towards the north, he next advanced towards the direction occupied by Agastya.[156] After travelling for a long period of time, he reached the river Gomatee, with cool waters. Its banks were ornamented with large numbers of cattle and it was headed towards the ocean. With those swift horses, Raghava crossed the Gomatee. He also crossed the river Syandika, resounding with the calls of peacocks and swans. In ancient times, this land had been given to the Ikshvakus by King Manu. Rama showed Vaidehi the boundaries of this prosperous kingdom. The handsome bull among men then glanced towards the charioteer and addressed him in a voice that was like that of a swan in love. ‘When will I again return to the flowering forests on the banks of the Sarayu? When will I unite with my mother and my father and roam

to make more attractive
cows kept on a farm
moving very fast
producing a lasting sound
a type of male bird
having success by making money
pleasing to look at
driver of a vehicle driven by horse
to go to without a purpose

to an extraordinary degree
around on hunts? I do not excessively
to have a desire for
crave for hunting in the forests along
the banks of the Sarayu. I love that place,
better than all others — to have great respect for
unmatched in the world, and revered by
someone related to one in the past
rajarshis.’ The descendant of the Ikshvaku
people from one's family
lineage addressed the suta in these sweet
words and spoke other desired words that
were full of meaning. He continued to
advance.

Chapter 2(44)

Lakshmana's mighty-armed elder brother crossed the beautiful and extensive land of Kosala and reached Shringaverapura. There Raghava saw the auspicious Ganga of the three flows, with divine and auspicious waters that were free of moss, populated by sacred rishis. There were the sounds of swans and cranes, the crying of *chakravaka* birds. Dolphins, crocodiles and serpents resided there. The maharatha saw waves and eddies and told the suta Sumantra, 'Let us reside here today. There is an extremely large *inguda* tree[157] not far from this river, with many flowers and branches. O charioteer! We will reside here.' Lakshmana and Sumantra said that they agreed with what Raghava had said and tied the horses to the inguda tree. Rama, the descendant of the Ikshvaku lineage, approached that beautiful tree. With his wife and with Lakshmana, he descended from the chariot. Sumantra also descended and released the supreme horses. He presented himself before Rama, at the foot of the tree, and joined his hands in salutation.

There was a king named Guha. He was Rama's friend and Rama loved him like his own self. He was born as a powerful nishada and was famous as an architect.[158]

He heard that Rama, tiger among men, had arrived in his dominion. Therefore, surrounded by elders, advisers and kin, he arrived there. From a distance, Rama saw that the king of the nishadas was arriving. With Soumitri, he went forward to receive Guha. Guha was distressed.[159] He embraced Raghava and said, 'O Rama! For you, this place is just like Ayodhya. What can I do for you?' He brought the best quality of rice and other objects. He swiftly offered arghya and spoke these words. 'O mighty-armed one! Welcome. This entire earth is yours. All of us are your servants and you are our lord. Rule our kingdom. *Bhakshya, bhojya*, peya and lehya have been presented.[160] There are the best of beds and fodder (food given to animals) for the horses.'

When Guha spoke in this way, Raghava replied to him. 'We are delighted and you have honoured us in every possible way. To display your affection (a feeling of liking someone), you have arrived here on foot.' He engulfed (to flow over and cover) him in his thick and auspicious (suggesting future success) arms and added these words. 'O Guha! It is good fortune (a lucky state) that I see that you and your relatives are healthy. Is everything well with your kingdom (a country ruled by a king), friends and riches (large amounts of money)? I know everything about your affection, which is why you have arranged all this. However, I should not accept them. Know that I am certain to abide by the dharma of an ascetic (leading a strict simple life) who lives in the forest. I will wear kusha grass, rags (clothes) and bark. I will eat fruits and roots.

I do not wish for anything other than
food given to animals
fodder for the horses. If you do only this
much, I will be greatly honoured. These
horses are extremely well trained and
are loved by my father, King Dasharatha.
I will be honoured if this is done.' Guha
to give an order
instructed the men present, 'Let food
and water be given to the horses. Give it
quickly.'

piece of clothing
He[161] only wore an upper garment
the outer cover of a tree
made of bark. He worshipped the western
sandhya. For food, he only had water that
Lakshmana had brought himself. As he
lay down on the ground with his wife,
Lakshmana washed his feet and stood
to talk
near a tree there. Guha conversed with the
to take away one's attention
suta and Lakshmana. Without being dis-

one who uses a bow and arrow not sleeping
tracted, the archer[162] remained awake and
admired for past achievements
guarded Rama. The intelligent, illustrious
and great-souled son of Dasharatha slept
in this way. He had never faced unhap-
emotion of not feeling glad
piness and deserved happiness. The long
night passed in this way.

Chapter 2(45)

to cause to feel extreme pain
Lakshmana was tormented. On account
to stop sleeping
of his brother, he remained awake. Also
in a way without pride
grief-stricken, Guha humbly addressed
Raghava[163] in these words. 'O father![164]
This comfortable bed has been constructed
in a happy manner
for you. O prince! Cheerfully, lie
down and relax on it. All these people are
something that causes pain suffering or loss
used to hardships. You are used to ease.
the benefit of one
For the sake of protecting Kakutstha, we
not sleeping
will remain awake during the night. There
is nothing on earth that is as dear to me as
Rama. I am telling you this truthfully. If
evil words causing bad luck
this is not true, you can curse me. Through

to achieve something
his favour, I hope to attain extremely great
state of being well known to get a thing by effort
fame in this world. I will not only obtain
artha, but will also obtain great dharma.
very much loved
My beloved friend, Rama, is lying down
one's relatives
with Sita. With all my kin, I will protect
a weapon used for shooting
him with the bow in my hand. Though I
to go to without a purpose
always roam around in the forest, there
is nothing that is unknown to me. We are
to force one to stop attacking
capable of repulsing a great army that consists of the four kinds of forces.'

At this, Lakshmana replied, 'O unblemished
free from spots and stains
one! You look towards dharma and
protected by you, all of us have nothing to
fear here. When Dasharatha's son is lying
down on the ground with Sita, as long as
I am alive, how is it possible for me to lie
down happily? All the gods and asuras

are incapable (not able to do something) of standing before him in a battle. Look at him, sleeping happily on the grass with Sita. Through mantras, austerities (a simple and plain thing) and many other kinds of efforts, Dasharatha obtained (to get a thing by effort) this son, with such qualities. With him exiled (to force to live abroad), the king will not live for a long time. It is certain that the earth will soon become a widow (a woman whose husband has died).[165] Having wept (to cry) extremely loudly, the women must be exhausted (to tire out completely). O son![166] I think the sounds must have ceased (to stop doing) in the king's abode (the place where one lives). I am not certain that Kousalya, the king and my mother will survive the night. However, looking towards Shatrughna, my mother may remain alive. But it will be misery (extreme suffering) if Kousalya, the mother of a brave (feeling no fear) son, dies. The king brought

happiness to this world and that place is
full of devoted people. With the catastrophe
a terrible disaster to disappear or be destroyed
that results,[167] the city will perish.
strongly felt
His extremely fond desire to see Rama
a country ruled by a king
instated as heir apparent in the kingdom
to succeed in doing
has not been accomplished. With that
very successful
not accomplished, my father will be destroyed.
When that time presents itself,
those who are around my father will be
successful in their objectives and will
a ceremony held after a death
perform all the funeral rites for the lord
a small community
of the earth. The crossroads are beautiful
to place in a careful way
and the large roads have been laid out well.
a large and impressive house to make more attractive
There are mansions and palaces, adorned
girl who has sex with rich men
with the best of courtesans. Obstructions
a vehicle pulled by horses
are created by chariots, horses and elephants.
to make a sharp loud sound
There is the sound of trumpets

a loud violent noise having good luck
blaring. There are all the fortunate signs
to live in
and the place is populated by happy and
well-nourished people. There are gardens
for pleasure, maintained by the communities. Everything in my father’s capital
is full of happiness. After completing the
a serious promise or agreement being barred from a country
pledge of truth and the period of exile
in the forest faithfully, will we return to
to cause pain to a deep sadness
Ayodhya together?’ Afflicted by grief, the
to express sadness
great-souled one lamented in this way. As
male member of a royal family
the prince stood there, the night passed.
the benefit of one
For the sake of the subjects, the son of the
Indra among men spoke these true words,
a feeling of liking someone
out of affection for his senior.[168] Overcome
an event causing harm
by the calamity, Guha released warm
a raised body temperature
tears, like an elephant suffering from fever
and afflicted by pain.

Chapter 2(46)

When night was over, the broad-chested and immensely illustrious Rama spoke to Soumitri Lakshmana, who possessed all the auspicious qualities. ‘The illustrious night has passed and it is time for the sun to rise. O son![169] This extremely dark bird, the cuckoo, is calling. The sounds of peacocks crying in the forest can be heard. O amiable one! We will cross the swift-flowing Jahnavee, which heads towards the ocean.’ Standing in front of Rama, Soumitri, the extender of the delight of his friends, heard his brother’s words and

to order someone to come
summoned Guha and the suta. Those two
one who uses a bow and arrow to prepare to fight
archers, the two Raghavas, girded swords
to make more attractive
with ornamented handles around their
one's sexual parts moving very fast
loins and prepared to swiftly head towards
the Ganga, with Sita.

familiar with
The suta, conversant with dharma,
in a way without pride
humbly arrived before Rama. He joined his
a word used to begin a letter
hands in salutation and asked, 'What will I
do?' He was addressed in these words.
'Return. This is all that I required.
to leave and never return
Abandoning the vehicle, we will now proceed to
the great forest on foot.' On seeing that he
driver of a vehicle driven by horse
had been thus instructed, the charioteer
to worry or upset one
was distressed. Sumantra addressed the
someone related to one in the past people from one's family
descendant of the Ikshvaku lineage, the
a kind of wild animal
tiger among men, in these words. 'No man
to examine
in the world has ever had to go through

anything like this—like an ordinary person,
you will have to live in the forest with
your brother and your wife. I do not think
that there are any fruits from brahmacharya
comfortable weather
or self-study, or from mildness
or uprightness, since this kind of a
pain and suffering to happen to
hardship has befallen you. O Raghava! O
feeling no fear to exist or be present
brave one! By residing in the forest with
to get a thing by effort
Vaidehi and your brother, you will obtain
to take control of
ends obtained by one who has conquered
the three worlds. O Rama! Since you have
to make one believe a lie
been deceived, we have also been destroyed.
Having come under the subjugation
state of forcing to submit
of the wicked Kaikeyee, we will have
driver of a vehicle driven by horse
our share of misery.’ To the charioteer,
Sumantra, Rama was like his own soul. He
to cry
spoke in this way and wept for a long time.

Afflicted by grief, from a distance, he looked on. When the weeping was over, the suta touched water and purified himself. Rama repeatedly spoke these sweet words to him. ‘For the lineage of the Ikshvakus, a well-wisher like you cannot be discerned. Act so that King Dasharatha does not grieve over me. The lord of the earth is aged and his senses are afflicted by grief. He suffers from the burden of desire. That is the reason I am telling you this. Whatever the great-souled lord of the earth commands you to do, in an attempt to bring pleasure to Kaikeyee, do that without any hesitation. Lords of men rule their kingdoms with this objective in mind, that whatever tasks their minds

to cause pain to
a deep sadness
to produce a liquid slowly
to make pure
people from one's family
to understand
to feel sad
a name for God
one who has power and control
uncertain in speech or action
a country ruled by a king

desire should be carried out without
thing that prevents progress
impediments. O Sumantra! Act so that the
a feeling of being sad
great king does not suffer from sorrow
that his commands are in vain. The king is
having impressive qualities to gain control of
noble and aged and has conquered his
senses. He faces a sorrow that he has not
to oppose or challenge to bend to greet or show respect
confronted earlier. For my sake, bow down
before him and address him in these
words. "I, Lakshmana and Maithilee are
to feel sad to remove with force
not grieving that we have been dislodged
to exist or be present
from Ayodhya and have to reside in the
forest. After fourteen years have passed,
we will quickly return and you will again
see me, Lakshmana and Sita." O Sumantra!
Speak to the king and my mother in this
way. Repeatedly tell Kaikeyee and the
a woman who rules a country
other queens this. Bow down before

Kousalya's feet and tell her I am well. Say
having impressive qualities
this about Sita, me and the noble Lakshmana.
Tell the great king that he should
moving very fast
swiftly summon Bharata. As the king
wishes, once Bharata has arrived, let him
to make holy
be consecrated. Embrace Bharata and get
him consecrated as the heir apparent. Let
to cause to feel extreme pain
the grief and torment on our account not
overcome you. Bharata should be told that,
difference that one can notice
without any distinction, he should behave
towards the mothers as he would towards
the king. Sumitra is no different from
Kaikeyee. In particular, this is also true of
my mother, Queen Kousalya.' Sumantra
was thus sent back by Rama and he was
a feeling of being sad
full of sorrow.

Hearing all these words, he spoke affectionately
with love   not afraid
to Kakutstha. 'If I speak fearlessly
good manners
and without due courtesies, that is because
a feeling of liking someone
of my affection. I am devoted to you.
excusing a person
Therefore, you should pardon any misdemeanour
a crime that is not serious
in my words. How can I return to
a city where you are not present? O son![170]
the act of forcing apart
Without you, I will suffer the separation
to express sadness
from a son. The people lamented when
a vehicle pulled by horses   with a leg on each side of
they saw my chariot with Rama astride it.
On seeing a chariot without Rama, the city
to suddenly break into pieces
will be shattered. On seeing the empty
to become very involved
chariot, the city will be submerged in grief.
driver of a vehicle driven by horse
It will be as if the charioteer alone is left
when a hero and all his soldiers have been
to kill   to exist or be present
slain in a battle. Even when you reside far
highest in position
away, you are always topmost in their

minds. It is certain that today, thinking of
to suffer from lack of food
you, the subjects have starved. The citizens
to make
anxiety or pain
uttered cries of distress when you were
to force to live abroad
a vehicle pulled by horses
exiled. On seeing my chariot, those cries
to increase greatly
by a factor of one hundred
will be multiplied a hundredfold. Can I tell
a woman who rules a country
to communicate
the queen the following? “I have conveyed
related through the mother
your son to his maternal uncle’s house. Do
not needed or necessary
not unnecessarily sorrow over him.” I
cannot speak such words, since they are
telling the truth
false. How can I speak truthful words,
extremely
not pleasant
since they are exceedingly unpleasant? I
have engaged these mounts to carry you
and your relatives. How can I tell these
a horse that a person rides
excellent steeds to bear a chariot that
doesn’t have you? If you ask me to leave
to leave and never return
you here, as soon as I am abandoned by
to throw with force
you, with the chariot, I will hurl myself

into a fire. O Raghava! When you proceed
to the forest, there are creatures that will
a barrier a simple and plain thing
cause obstructions in your austerities.
to force one to stop attacking
Using this chariot, I will repulse them. It is
to get a thing by effort
on your account that I have obtained
pleasure from driving this chariot. I hope
to exist or be present
that I will obtain happiness from residing
in the forest with you. Show me your
favours. In the forest, I desire to remain
pleasing
near you. I wish to hear your agreeable
words that you want me to remain near
to bend to greet or show respect
you. Residing in the forest, I will bow
down my head and serve you. In every
to stop having or doing
way, I am ready to give up Ayodhya, and
even the world of the gods. Without you, I
not able to do something
am incapable of entering Ayodhya, just as a
something that is done
person who performs evil deeds is incap-

able of entering the great Indra's capital. O
feeling no fearto exist or be present
brave one! Residing in the forest, if these
to achieve something
horses serve you, they will attain the
highest in degree or quality
supreme objective. My heart's desire is that
once the period of residing in the forest is
to communicate
over, I will again convey you back to the
a vehicle pulled by horses
city in this chariot. With you, the fourteen
a very short time period
years in the forest will pass like an instant.
Without you, it will seem like a hundred
times longer. You are devoted to your
servants and I am a servant who has been
like a son to you. I am a servant who has
a feeling of strong love
remained within the bounds of devotion.
to leave and never return
Therefore, you should not abandon one
to worry or upset one
who has been thus established.' Distressed,
to ask in a serious way
he repeatedly entreated in many kinds of
feeling concern for others
ways. Compassionate towards servants,

Rama addressed Sumantra in these words.
a feeling of strong love
'I know of your supreme devotion and I
know that you are devoted towards me,
your master. Listen to the reason why I
want you to leave this place and proceed to
the city. On seeing you return to the city,
my younger mother, Kaikeyee, will be
to make one feel less afraid
reassured that Rama has indeed left for the
a woman who rules a country
forest. The queen will be content that I
a place where one lives
have left for dwelling in the forest. She will
not suspect the king, who is devoted to
to say a lie or inaccuracy
dharma, of having uttered a falsehood.
This is my first intention, that my younger
having success by making money
mother should be prosperous and pro-
tected, on account of her son, Bharata,
to get a thing by effort
having obtained the kingdom. To bring
pleasure to me and the king, go to the city

with the chariot. As you have been instructed, respectively tell them about what has transpired.’ Addressing the suta in these words, he repeatedly comforted him.

Without any lassitude, Rama then addressed Guha in words that were full of reason. ‘Please bring me the sap of a *nyagrodha* tree.[171] Before proceeding further, I want to wear matted hair.’ Guha quickly brought the sap for the prince and Rama used it to make his and Lakshmana’s hair matted. They wore garments made of bark and their hair was matted. Those two brothers, Rama and Lakshmana, were as resplendent as rishis. With Lakshmana, Rama adopted the path followed by a hermit, ready for the vows. He addressed

one who assists another
his aide Guha, 'O Guha! It has been held
a country ruled by a king
that a kingdom is extremely difficult to
something that serves as a diversion
protect. Without any distraction, protect
a place where money is kept the act of living in a place
its army, treasury, forts and habitations.'
people from one's family
The delight of the Ikshvaku lineage took
fear of what might happen
his leave of Guha. Without any anxiety,
he quickly left, with his wife and with
Lakshmana.

someone related to one in the past
The descendant of the Ikshvaku lineage
saw the boat on the banks of the river.[172]
Desiring to cross the swift-flowing Ganga,
a kind of wild animal
he told Lakshmana, 'O tiger among men!
Hold the boat steady, so that the spirited
Sita can climb on to it. You get into it later.'
Hearing his brother's command, which
he never ignored, he made Maithilee
to go up
ascend first and climbed on to it later. After

this, Lakshmana’s energetic elder brother himself climbed in. Guha, the lord of the nishadas, urged his kin.[173] Taking his leave of Sumantra, his forces and Guha, Rama resorted to the boat and instructed the boatmen. The well-trained helmsmen of the boat were thus instructed and swiftly using oars, forcefully conveyed it across those auspicious waters. On reaching the middle of the Bhageerathee, the unblemished Vaidehi joined her hands in salutation and addressed the river. ‘This is the son of the intelligent and great King Dasharatha. O Ganga! Protected by you, he is observing what he has been commanded to. Having spent a full fourteen years in the desolate forest, with his

having or showing a lot of energy
one who has power and control
one's relatives
to give an order
one who operates boats
one who controls a ship
moving very fast
a long tool used for rowing
to communicate
suggesting future success
free from spots and stains
a word used to begin a letter
able to easily learn or understand
empty of living things

brother and me, he will return again. O
a female god — having good luck
goddess! O extremely fortunate one! O
Ganga! Happy on returning safely and
having success by making money
prosperous with all my desires fulfilled, I
the act of praying to a god
will worship you. O goddess with the three
flows! You are seen in Brahma’s world. You
are also seen in this world as the wife of
one who has power and control — to bend to greet or show respect
the lord of the waters.[174] O goddess! I bow
down before you. O beautiful one! I praise
a kind of wild animal
you. When the tiger among men returns
a country ruled by a king
safely and gets the kingdom back, to give
you pleasure, I will give away one hundred
easily broken or damaged
thousand cows, food and delicate garments
free from spots and stains
to brahmanas.’ The unblemished
highly trained or skilled
and accomplished Sita addressed Ganga in
moving very fast
this way. They swiftly reached the southern
bank.

On reaching the bank, the bull among men descended from the boat. With his brother and Vaidehi, the scorcher of enemies proceeded. The mighty-armed one spoke to the one who extended Sumitra's joy. 'O Soumitri! Advance in front and let Sita follow you. I will follow at the rear and protect you and Sita. From now on, Sita will experience the hardships of dwelling in the forest.' As Rama swiftly reached the other bank of the Ganga, Sumantra steadily continued to glance at him. But because of the great distance, grieving and distressed, he released tears.

They slew four large animals there—varaha, *rishya*, *prishata* and *maharuru*.[175] Hungry, they quickly ate the parts that could be eaten. They then went to a tree and took $\overset{\text{shelter from danger}}{\text{refuge}}$ there.

Chapter 2(47)

Rama, best among those who cause delight, reached the tree and worshipped the western sandhya.[176] He spoke to Lakshmana. ‘This is our first night, away from a habitation and without Sumantra. However, you should not be anxious. From tonight, we must attentively remain awake at night. O Lakshmana! Sita’s comfort and security depend on us. O Soumitri! Let us spend the night, in whatever way we can. Let us cover the ground with whatever we collect ourselves and lie down there.’ Though he was used to

expensive beds, Rama lay down on the
ground and addressed Soumitri in these
suggesting future success
auspicious words. 'O Lakshmana! It is
certain that the great king is sleeping in
extreme suffering
misery. With her desires satisfied, Kaikeyee
should be content. On seeing that
Bharata has arrived, Queen Kaikeyee, for
the benefit of one a country ruled by a king to remove
the sake of the kingdom, will not take away
the great king's life. He is aged and without
one that keeps from harm
a protector and he has been separated
from me. Overcome by desire and under
state of forcing to submit
Kaikeyee's subjugation, what will he do?
pain and suffering
On seeing the hardship the king has
something that serves as a diversion
suffered on account of the distraction in
his senses, it is my view that kama can be
of high quality
superior to artha and dharma. O Lakshmana!
lacking knowledge
Which man, however ignorant he

the benefit of one
is, will voluntarily, for the sake of a
to leave and never return
woman, abandon a son like me? Kaikeyee's
son, Bharata, is happy with his wife. Like a
highest in degree or quality
supreme king, he will alone happily enjoy
in the first position
Kosala. He will alone be foremost in the
a country ruled by a king
kingdom. My father is aged and I have
resorted to the forest. Like King Dasharatha,
if a person follows kama and abandons
moving very fast
artha and dharma, he is swiftly
friendly and pleasant
reduced to such a state. O amiable one! It
seems to be that Kaikeyee arrived to bring
being barred from a country
about Dasharatha's end, my exile and
to get a thing by effort
Bharata's obtaining of the kingdom.
to make one unable to think
Perhaps Kaikeyee is now intoxicated by
a lucky state
her good fortune and pride and on my
account, is causing difficulties for
Kousalya and Sumitra. On my account, let

extreme suffering
not Queen Sumitra live in misery. O Laksh-
mana! Tomorrow, leave this place and go to
Ayodhya. I will go to Dandaka with Sita
one that keeps from harm
alone. Kousalya has no protector. Be her
of less importance
protector. Kaikeyee is inferior in conduct
a feeling of extreme dislike
and acts with enmity towards others. O
one who knows about dharma! Hand my
mother over to Bharata. O Soumitri! In
another life, my mother must have separ-
ated women from their sons, and that is
the reason this has now happened.

to feed
Kousalya has nourished me for a long time
and reared me with difficulty. Shame on
to get as a result of action
me! When it is time to reap the fruits, she
has been separated from me. O Soumitri!
Let no woman give birth to a son like me,
having no limits
who brings infinite sorrow to his mother.

It is my view that the *sarika* bird displays greater affection, since it listens to the words, "O *shuka*! Bite the feet of my enemy."[177] O scorcher of enemies! She is grieving and is unfortunate. Her son cannot help her. On my account, it is as if she is without a son. Separated from me, my mother, Kousalya, is limited in good fortune. Immersed in an ocean of grief, she is lying down in misery and affliction. O Lakshmana! When I am enraged, with my arrows, I can single-handedly save Ayodhya and even the entire earth. However, one must certainly not exhibit valour without reason. O unblemished one! O Lakshmana! I am terrified of adharma and the world hereafter. Therefore, I do not

to make holy
want myself to be consecrated now.' In
very sad and feeling alone
that desolate spot, Rama lamented
deserving sad feelings
piteously in many other ways. His face
to flow over the top of
overflowing with tears, he sat silently.

Rama lamented and was like a fire
the hot glowing gas of a fire
whose flames had gone out, or an ocean
without any force. Lakshmana comforted
highest in degree or quality
him. 'O Rama! O supreme among those
who fight! With you having left, it is
certain that the city of Ayodhya is without
a warm soft light
any radiance now, like the moon when the
night has passed. O Rama! It is not
suited for a purpose
appropriate that you should be
to cause to feel extreme pain
tormented in
a male animal
this way. O bull among men! You are
to feel sad
making Sita and me also grieve. O Raghava!
Without you, Sita and I will not be alive
a very short time period
for even an instant, like fish taken out of

a very hot day
water. O scorcher of enemies! Without you, I do not wish to see our father, Shatrughna or Sumitra, or even go to
the place where God lives
heaven now.' Lakshmana's words were excellent and after listening to all of them, Raghava, scorcher of enemies, accepted the idea of following dharma and living in the forest for an extremely long period of time.

Chapter 2(48)

Having spent the auspicious night under that large tree, when the sparkling sun arose, they left that spot. They entered that extremely large forest and headed for the region where Bhageerathee Ganga and Yamuna have a confluence. Those illustrious ones saw many beautiful countries and tracts of land that they had never seen before. Advancing comfortably, Rama saw many trees. When day had passed, he told Soumitri, 'O Soumitri! Behold. Smoke is rising from near Prayaga.[178] I think this illustrious fire is a sign that the sage[179]

is close. We have certainly reached the
a place where two rivers join
confluence of the Ganga and the Yamuna.
That is the reason the sound of water
to hit in a violent way
dashing against water can be heard. Many
trees can be seen in Bharadvaja's hermitage.
a place where one lives alone
Those who make their living from
the forest are splitting wood.' When the
sun was long and it was evening, the two
one who uses a bow and arrow
archers cheerfully reached the confluence
of the Ganga and the Yamuna and the
the place where one lives
sage's abode. When Rama reached the
hermitage, the animals and birds were
to cause to become afraid
frightened. After spending a short while
along the path, they reached Bharadvaja.
On reaching the hermitage, those two
feeling no fear
brave ones, with Sita following them,

a person who is very wise
wished to see the sage, but halted some
distance away.

admired for past achievements
The immensely illustrious one was
act of giving money to church
offering agnihotra oblations into the fire.
Rama, with Soumitri and Sita, joined his
a word used to begin a letter to honor God
hands in salutation and worshipped him.
of greater age
Lakshmana's elder brother introduced
himself. 'O illustrious one! We are Rama
and Lakshmana, Dasharatha's sons. This is
having good luck
my fortunate wife Vaidehi, Janaka's daughter.
free from spots and stains
The unblemished one has followed me
empty of living things
to the desolate forest to perform austerities.
a simple and plain thing to cause to go away
When my father banished me, my
very much loved
beloved younger brother, Soumitri, was
to make a serious promise
firm in his vows that he would follow me.
O illustrious one! Commanded by our
father, we have entered the forest to

a simple and plain thing
perform austerities. We will follow
dharma there, living on roots and fruits.'
able to easily learn or understand
Hearing the words of the intelligent
male member of a royal family
prince, the one with dharma in his soul,
offered him a cow, arghya and water.[180]
a person who is very wise
The sage was seated, with animals and
birds around him. When Rama arrived, the
sage honoured and welcomed him. Having
accepted these honours, Raghava seated
himself and Bharadvaja addressed him in
words that were full of dharma. 'O Kakutstha!
It has indeed been a long time since
you came here and I saw you. I have heard
to force to live abroad
about your being exiled without reason.
a place where two rivers join
This region of the confluence of the two
to keep away from others
great rivers is secluded. It is sacred and
to live in a particular place
beautiful. Dwell here happily.' Addressed

by Bharadvaja in these words, Raghava, engaged in the welfare of everyone, replied in these auspicious words. 'O illustrious one! Inhabitants of the city and the countryside live near this spot. Wishing to see me and Vaidehi, those people will come here. That is the reason the idea of living here does not appeal to me. O illustrious one! Think of some lonely and excellent hermitage, so that Vaidehi, Janaka's daughter who deserves every kind of happiness, can find pleasure there.' On hearing these auspicious words, the great sage, Bharadvaja, addressed Raghava in words that were full of meaning. 'O son![181] You can reside in a mountain that is ten *kroshas* from this place.[182] That spot is

deserving religious praise
sacred, pleasant to see everywhere and
to live in
frequented by maharshis. It is populated
a type of animal
by golangulas, apes and bears. The place is
like Gandhamadana and is known by the
name of Chitrakuta. As long as a man can
the highest point
see the summit of Chitrakuta, he performs
suggesting future success
auspicious deeds and the mind does not
an action considered to be bad
turn towards sin. Many rishis have spent
hundreds of autumns there, performed
a simple and plain thing to go up
austerities and ascended to heaven, to
to get a thing by effort
obtain the company of Kapalashiras.[183] I
feeling sad from being alone
think that this lonely spot will be a happy
to exist or be present
place for you to reside in. O Rama! Other-
the place where one lives
wise, for the duration of your abode in the
forest, live here with me.' Bharadvaja thus
offered all the objects of desire for Rama,
very much loved
his beloved guest. With his wife and his

brother, the one who knew about dharma accepted them.

When Rama approached the maharshi in Prayaga, the auspicious (suggesting future success) night arrived and they conversed (to talk) about wonderful accounts. When night was over and it was morning, the tiger (a kind of wild animal) among men approached Bharadvaja.[184] He spoke to the sage, who blazed (to shine brightly) in his energy. ‘O illustrious (admired for past achievements) one! O one who is truthful (telling the truth) in conduct! We have spent the night in your hermitage (a place where one lives alone). Now grant us permission to find our abode (the place where one lives).’ With the night over, Bharadvaja said, ‘Go to Chitrakuta, which possesses plenty of honey (having a yellow brown color), roots and fruits. O Raghava! Around the extremities (the farthest limit) of the forest there, you will see herds (a group of animals) of ele-

a group of animals to go to without a purpose
phants and herds of deer roaming around.
suggesting future success to be filled with sound
The auspicious ground there resounds
showing happiness an adult female chicken
with the cheerful notes of water hens and
a type of bird
cuckoos. There are many kinds of crazy
to live in a particular place
deer and elephants. Dwell there, in an
a place where one lives alone
extremely beautiful hermitage.'

Chapter 2(49)

When the night was over, the two princes, scorchers of enemies, greeted the maharshi and left for that mountain. When they left, the great sage glanced towards them, like a father towards his sons, and addressed them in these words. 'From here, you will reach the Kalindi,[185] swift in its flow. Prepare a raft and cross the river Amshumati[186] there. After that, approach the giant nyagrodha tree, enveloped in green. This dark-green tree is surrounded by many trees and is frequented by siddhas. After having advanced hardly

a krosha from that spot, you will see a
a small group of trees
blue grove. O Rama! It is full of beautiful
a plant used to make furniture
palasha and badari trees, and bamboo
leans over the Yamuna. That is the path
towards Chitrakuta and there are many
to continue or proceed
occasions when I have gone along it. It is
not severe
beautiful and mild and is free from forest
a large fire of destruction
conflagrations.’ After indicating the path,
the maharshi returned.

a person who is very wise
When the sage returned, Rama told
Lakshmana, ‘O Soumitri! Since the sage
a desire to help others
has shown us his compassion, we must
suggesting future success
have performed auspicious deeds.’ The
a kind of wild animal
two spirited tigers among men consulted
each other. Placing Sita ahead of them,
they headed for the river Kalindi. Fastening
to make tight
timber together, they fashioned a large

a structure used for floating
raft. Severing reeds,[187] Lakshmana created
very much loved
a comfortable seat for Sita. His beloved
impossible to imagine
was as unthinkable as Shri and was a trifle
ashamed. Rama, Dasharatha’s son, helped
her climb on to the raft. Using the raft,
they crossed the swift-flowing Amshu-
to put this type of ring on
mati, garlanded by waves. They crossed
the river Yamuna, with many trees stand-
ing along the banks. Once they crossed
to give up completely
the Yamuna, they abandoned the raft.
They reached the dark-blue nyagrodha,
to completely cover thing that hangs over an area
enveloped in a cool and green canopy.
Sita approached the tree. She joined her
a word used to begin a letter
hands in salutation and said, ‘Let us again
admired for past achievements
see Kousalya and the illustrious Sumitra.’
After having proceeded hardly one
krosha, the two brothers, Rama and Lak-

a wild animal
shmana, killed many deer that could be
next to
killed[188] and ate in the grove alongside the
to go to without a purpose
Yamuna. They roamed around in that auspicious
suggesting future success a group of animals
forest, full of herds of elephants
a type of animal producing a lasting sound
and apes and resounding with the cries of
a type of male bird land of a particular kind
peacocks. They reached some flat terrain
along the river and without showing any
the place where one lives
sorrow, readied an abode.[189]

Chapter 2(50)

When the night was over, the descend-
someone related to one in the past to stop sleeping
ant of the Raghu lineage gently awoke
Lakshmana, who was sleeping without
an event that disturbs
any interruptions. ‘O Soumitri! Hear the
a repeated sound
beautiful sounds of the forest echo. O
a very hot day
scorcher of enemies! The time for our
the act of leaving
departure has arrived.’ His brother, Lak-
sleeping to wake up
shmana, was asleep and was awakened at
the state of being too tired
the right time. Because of the exhaustion
state of not being active
along the path, he was prone to laziness,
to leave and never return
but abandoned the thought of sleep. Hav-
relating to religion
ing awoken, all of them touched the sacred
waters of the river. They followed the path

towards Chitrakuta, as indicated by the rishi. At the right time, Rama, together with Soumitri, spoke these words to the lotus-eyed Sita. 'O Vaidehi! The *kimshuka* trees are blazing in every direction.[190] Behold. At the end of the winter, with their own blossoms, they have formed garlands. Behold the flowering *bhallatakas*,[191] plucked by men. They are bending down, because of the fruit and leaves. We are capable of surviving here. O Lakshmana! Behold. There are honeycombs in each tree, long and as large as a *drona*,[192] and bees collect honey from these. A *chataka* bird is crying and a peacock is crying back in response. This beautiful spot in the forest is strewn with flowers. Look at Mount

Chitrakuta, with a tall and imposing summit.
the highest point
It echoes with the sound of birds and
a group of animals to move around
herds of elephants wander around.' On
foot, with Sita, they advanced and reached
the beautiful Mount Chitrakuta.

On reaching the mountain, frequented
a large group of people
by hordes of many kinds of birds, 'We
to live in a particular place quiet and calm
will dwell in this beautiful and peaceful
spot.[193] O Lakshmana! Bring firm and
friendly and pleasant
beautiful wood. O amiable one! Construct
the place where someone lives
a residence here. My mind finds delight
chance of a thing to happen
at the prospect of living here.' Hearing his
words, Soumitri collected many kinds of
a very hot day a small and simple house
trees. The scorcher of enemies made a hut
flat green part of a plant very concerned for others
out of leaves. He[194] was attentive in serving
him and he[195] addressed him in these
words. 'O Soumitri! Bring the meat of an

a type of animal giving up something one wants
antelope and we will perform a sacrifice in
a small and simple house a large number of
this hut.’ The powerful Lakshmana slew
a black antelope, of the kind that could be
to move with force to cause to start burning
killed. Soumitri flung this into the kindled
to understand
fire. When he discerned that it was cooked
to wash
and cleansed of all blood, Lakshmana addressed
a kind of wild animal
Raghava, tiger among men. ‘This
a leg or arm
has been cooked and is dark in all its limbs,
so that is truly a black antelope. O one
to succeed in doing
who is like a god! You are accomplished.
the act of praying to a god
Worship the gods now.’ Rama possessed
familiar with
the qualities of being conversant with
act of singing in a certain way
techniques of chanting. He controlled
to cause to become calm
himself and bathed. To pacify all kinds of
an action considered to be bad
sin, Rama offered that supreme sacrifice.

the place where one lives
The abode was beautiful, covered with
flat green part of a plant
leaves from trees. It had been constructed

well, in a place that was free from winds.

Together, they entered it, like the congregation of gods entering the assembly hall Sudharma.[196] That supreme forest was full of many kinds of animals and birds. The trees had clumps of wonderful flowers. There were the sounds of predatory beasts. Extremely happy and in conquest of their senses, they wandered around there. They reached the extremely beautiful region of Chitrakuta and the river Malyavati,[197] which was a great place of pilgrimage. Cheerfully, collections of birds and animals called there. They forgot any misery that was due to their having been banished from the city.

Chapter 2(51)

When Rama crossed over to the southern bank, extremely miserable and afflicted, Guha conversed with Sumantra for a very long time and finally returned to his own house. Having been permitted to leave,[198] Sumantra yoked the supreme steeds and grieving severely, proceeded towards the city of Ayodhya. He saw fragrant groves, rivers, lakes, villages and cities and extremely swiftly, passed through them. On the evening of the third day, the charioteer reached Ayodhya and saw that it was bereft of joy. Extremely

upset
distressed in his mind, he saw that it was
to make one fully involved
silent, as if it was deserted. Immersed in
a feeling of being sad
waves of sorrow, Sumantra thought, 'Have
the elephants, horses, people, kings and
a deep sadness
the city been consumed in a fire of grief,
to cause to feel extreme pain
tormented and miserable on account of
Rama?' Thinking in this way, the suta entered quickly. On seeing Sumantra arrive,
hundreds and thousands of men rushed
towards the suta and asked, 'Where is
Rama?' He told them, 'I left him on the
banks of the Ganga. The great-souled
Raghava, devoted to dharma, then asked
me to withdraw and return.' Hearing
that they had crossed, the faces of the
to make a long loud breath
people filled with tears. They sighed and
to make a loud cry
shrieked, 'Shame! Alas, Rama!' standing

around in groups. He heard them say,
‘We do not see Raghava here. It is certain
that we will be destroyed. At the time of
body part given to a hospital
donations, sacrifices, weddings and grand
group that has gathered
assemblies, we will never again see Rama,
who is devoted to dharma. Knowing
what the people were capable of and what
would bring them benefit and happiness,
Rama protected the city, like a father.’
As he drove along the roads between the
shops, through the windows, he heard
expression of being very sad
the lamentations of women, extremely
experiencing great pain very sad
tormented and miserable on account of
Rama.

As he passed through the royal road,
Sumantra covered his face. He reached
the house where King Dasharatha was. He

a vehicle pulled by horses
quickly descended from the chariot and
the place where someone lives
entered the king's residence. He passed
a large room
through seven chambers that were full
of large crowds of people. Dasharatha's
to cause to separate
wives were scattered here and there in the
the official home of a king
palace. On account of Rama, they were
to cause to feel extreme pain
tormented by grief and he could hear
to talk to leave a place
them converse softly. 'The suta departed
with Rama and has returned here without
feeling sad through loss
Rama. How will he reply to the grieving
Kousalya? I think it is extremely difficult
to live in this way. It is certainly not easy.
Despite her son having left, Kousalya
to say
remains alive.' The king's wives uttered
words that were full of truth. Hearing
these, he quickly entered the residence,
to shine brightly
which seemed to be blazing in its sorrow.

He entered the eighth chamber and saw the distressed and grief-stricken king there, in that white house, pale because of sorrow on account of his son. The Indra among men was seated and Sumantra approached and greeted him, reporting exactly the words that Rama had uttered. With his senses in a whirl, the king heard silently. Overcome by grief on account of Rama, he lost his senses and fell down on the ground. When the lord of the earth lost his senses, it was as if the inner quarters were struck. When the king fell down on the ground, they[199] raised their arms up and shrieked. With Sumitra, Kousalya raised her husband, who had fallen down. She then addressed him in these words. ‘O

to a great extent having good luck one who delivers a message
immensely fortunate one! This messenger
to succeed in doing
has accomplished an extremely difficult
something that is done
deed. He has arrived after living in the
forest. Why are you not replying to him? O
in an unsuitable manner
Raghava![200] Having acted inappropriately,
to make one look stupid
today you are embarrassed. Do a good
act and get up. There can be no help from
a feeling of being sad
sorrow. O king! Who do you fear that you
driver of a vehicle driven by horse
are not asking the charioteer about Rama?
Kaikeyee is not present here. You can reply
without any fear.' Kousalya yielded to
a deep sadness
grief and addressed the great king in this
the middle area or part
way. She spoke in the midst of her tears
and suddenly fell down on the ground. On
seeing that Kousalya had fallen down on
the ground, all the women glanced at their
to make a long cry of pain to cry
husband[201] and wailed. They wept loudly.

a situation with upset people

An uproar arose from inside the inner quarters. All the women, in every direction, cried, and so did the aged and young men. Yet again, the city was disturbed.

Chapter 2(52)

When the king regained his senses and his composure, he summoned the suta near him, so that he could hear about Rama's conduct. The aged one was extremely tormented, like an elephant that had just been caught.[202] As he reflected, he sighed, like an elephant that was ill. The suta's limbs were covered with dust. When he approached, the king, who was supremely afflicted, cheerless in his face and with eyes full of tears, spoke to him. 'How will the one with dharma in his soul reside at the foot of a tree? O suta! Raghava

is used to great comfort. What will he eat?
How will the son of a king lie down on
not having a covering
the bare ground, as if he is without a protector?
one that keeps from harm
When he advanced, foot soldiers,
a vehicle pulled by horses
chariots and elephants used to follow
empty of living things
him. Having resorted to a desolate forest,
living by eating animals
how will Rama live there? Predatory
to move around
beasts wander around there. The place is
to live in
populated by black snakes. With Vaidehi,
male member of a royal family
how have the princes entered the forest?
leading a strict simple life
O Sumantra! The ascetic Sita is delicate.
With her, how have the princes descended
from the chariot and proceeded on foot?
O suta! Since you have seen my sons enter
the farthest limit
the extremities of the forest, like the two
Ashvins entering Mandara, you have
indeed been successful in your objective.

What were the words that Rama uttered (to say)? What were the words that Lakshmana uttered? O Sumantra! On reaching the forest, what did Maithilee say? O suta! Recount (to tell one about) where Rama seated himself. Where did he lie down? What did he eat?'

When the Indra among men urged him thus, the suta answered the king in a trembling (to shake slightly) voice and in words that choked (to make one stop breathing) with tears. 'O great king! Raghava continued to observe dharma. He joined his hands in salutation (a word used to begin a letter), lowered his head and bowed (to bend to greet or show respect) down and said,[203] "O suta! Convey (to communicate) my words to my father, who is one who knows about his own soul. The great-souled one is a person, before whom, one must lower one's head down at his feet. O

to communicate
suta! Convey my words to all those in the
a tendency to show bias
inner quarters and without any partiality,
a government program to help poor
ask them about their welfare. Honour
those who deserve it. Honour my mother,
Kousalya, and ask about her welfare.
to have great respect for a woman who rules a country
Revere the feet of the king and the queen,
as you would to a god. Ask about Bharata’s
welfare and also convey my words to him.
Tell him to follow the conduct of being fair
towards all the mothers. The mighty-
someone related to one in the past people from one's family
armed descendant of the Ikshvaku lineage
should be told that he must be instated as
the heir apparent, so as to protect my
father, who is still instated in the kingdom.”
a country ruled by a king
O great king! This is what the
admired for past achievements with a red brown color
immensely illustrious Rama, with coppery
a type of flowering plantto cause to flow off
red eyes like a lotus, said, shedding tears

profusely. However, Lakshmana was
to make a long loud breath
extremely angry. He sighed and addressed
me in these words. “What is the crime that
to force to live abroad
has led to the prince being exiled?
to cause to go away
Whether the act of banishing Rama was
an intense desire to own more
done on account of greed, or whether it
something helpful
was done because a boon had been
granted, it was in every respect, something
that should not have been done. I do not
to understand
the act of giving a thing up
discern any reason behind the abandonment
of Rama. Whether this was undertaken
without thinking about it, or
whether it was done because of lack of
a feeling of anger
intelligence, there will be resentment and
a strong feeling of anger
rage at Raghava being exiled. I do not
a unique quality
discern any traits of a father in the great
one who has power and control
king. For me, Raghava is the brother, lord,

relative and father. He is engaged in the welfare (a government program to help poor) of all beings. He is loved by all the worlds. Why will all the worlds be delighted at this act of abandoning (to leave and never return) him?" O great king! The ascetic (leading a strict simple life) Janakee sighed. Forgetting her own self, as if her intelligence had been overtaken (to happen to or affect suddenly) by a demon (an evil spirit), she stood there. The illustrious (admired for past achievements) princess has not faced such a hardship (something that causes pain suffering or loss) ever earlier. She wept (to cry) in misery (extreme suffering) and was incapable (not able to do something) of saying anything to me. With her mouth parched (to make very dry), she glanced towards her husband. On seeing me leave, she suddenly started to cry. Tears also flowed down Rama's face and he joined his hands in salutation (a word used to begin a letter). He stood there, obtaining (to get a thing by effort) support from Lakshmana's arms. The

leading a strict simple life to cry
ascetic Sita also wept, as she glanced at the
a vehicle pulled by horses
royal chariot and at me.'

Chapter 2(53)

an adult female chicken
'When Rama left for the forest, my
to cause to flow off
horses shed warm tears and refused to
return along the path. I controlled my
extreme suffering a word used to begin a letter
misery and joined my hands in salutation
male member of a royal family to go up
before the two princes. I then ascended
a vehicle pulled by horses
the chariot. In the hope that I might again
hear Rama's words addressed to me, I
remained with Guha for many days.[204]
a country ruled by a king
O great king! Your kingdom has also
pain and suffering
been affected by this hardship. Without
to produce flowers
yielding flowers, shoots or buds, the
to become dry and weak
trees have withered away. Creatures are
living by eating animals
not moving and predatory beasts have

to go to without a purpose
stopped roaming around. Overcome by
a feeling of being sad
sorrow on account of Rama, no sounds
to rise from a hidden place
emerge from the forest. O Indra among
a type of flowering plant the colorful part of a flower
kings! Lotuses have drawn in their petals
to add soil and water a type of plant
and the water is muddied. The lilies in the
lakes have become warm. Fish and water-birds
a bird that swims in water living in or near water
have disappeared. Aquatic flowers
a flower of a fruit tree
and blossoms on the land are no longer
having an attractive quality a pleasant smell
radiant and have very little fragrance left.
The fruits are no longer as they used to be.
to meet a new arrival
As I entered Ayodhya, no one greeted me.
to make a long loud breath
Having not seen Rama, the men sighed
a vehicle pulled by horses
repeatedly. When the chariot returned,
suffering because they couldn't see Rama,
to express sadness a large and impressive house
women lamented from mansions, buildings
the official home of a king shining with bright light
and palaces. Their large and sparkling
eyes were filled with flows of tears. They

glanced towards each other and it was evi-
obvious
dent that the women suffered more.[205] I do
to understand a feeling of being sad
not discern any difference in the sorrow
to show or reveal
exhibited by those who are not friends,
those who are friends and those who are
one who doesn't support a side
neutral. Men are unhappy. Elephants and
to worry or upset one having lost interest
horses are distressed. They are jaded and
something that causes pain
screaming in affliction, or they are sighing
very sad
silently. O great king! Miserable at Rama
to force to live abroad
having been exiled, Ayodhya seems to me
to be like Kousalya, separated from her
son.’

On hearing the suta’s words, the king
to take off
became even more miserable. Shedding
to cause to do by arguing
tears, he told the suta, ‘I was persuaded by
an attitude or opinion
Kaikeyee, whose sentiments were driven
bad behavior to continue or proceed
by wickedness. I went along with her,

very successful
without consulting the accomplished and
the aged. I did not seek the views of well-wishers, advisers, ministers and those
relating to religion
who know about the sacred texts. Urged
by a woman, I was confused and did this
suddenly. It is certain that this great
a terrible disaster
catastrophe has come about because of
what happens in the future
destiny. O suta! As it desires, it will bring
people from one's family
about the destruction of this lineage. O
something that is done
suta! If I have done any good deed towards
you, quickly take me to Rama. The breath
of life is about to leave me. If there is anyone who still listens to my command, let
Raghava be brought back. Without Rama,
not able to do something
I am incapable of remaining alive even
a very short time period
for an instant. Or perhaps the mighty-armed one has gone a long distance away.

to go up
In that event, make me ascend the chariot
and quickly show me Rama. Where is
one who uses a bow and arrow
the great archer with the rounded teeth?
of greater age
Where is Lakshmana's elder brother? If
I can see him, with Sita, I will manage to
remain alive. If I do not see the mighty-
armed Rama, red-eyed and wearing bejewelled
decorated with jewels lasting forever
earrings, I will go to Yama's eternal
the place where one lives extreme suffering
abode. What can be a greater misery than
to achieve something
attaining this state, where I cannot see
someone related to one in the past
Raghava, the descendant of the Ikshvaku
people from one's family
lineage? Alas, Rama! Alas, Rama's younger
leading a strict simple life
brother! Alas, the ascetic Vaidehi! You do
one that keeps from harm
not know that I am without a protector
a woman who rules a country
and am about to die in misery. O queen![206]
It is difficult for me to remain alive. It is
not appropriate
unseemly that I cannot see Raghava now,

to a great extent
nor can I see Lakshmana.' The immensely
admired for past achievements
illustrious king lamented in this way. He
done for no reason
became senseless and suddenly fell down
a long soft seat for people
on his couch. Lamenting in this way, the
not awake
king became unconscious. The queen
a deep sadness
heard his words and her grief was doubled
on account of Rama. Rama's mother was
afraid
frightened yet again.

Chapter 2(54)

Kousalya seemed to be possessed by a spirit and trembled (to shake slightly) repeatedly. As if lifeless (having no life) on the ground, she spoke to the suta. ‘Take me to the place where Kakutstha and Sita are, where Lakshmana is. Without them, I am not interested in remaining alive, not even for an instant. Retrace (to go back over again) the chariot (a vehicle pulled by horses) immediately and take me to Dandaka. If I do not follow them, I will go to Yama’s eternal abode (the place where one lives).’ Her words choked with tears and she spoke softly. The suta joined his hands in salutation (a word used to begin a letter) and addressed the queen. ‘Abandon sorrow (a feeling of being sad),

a belief that is not true sudden fear
delusion and any fright that gives rise to
extreme suffering extreme physical pain
misery. Cast aside all torment, so that
to exist or be present
Raghava can reside in the forest. In the
forest, Lakshmana will serve at Rama's
feet. He knows about dharma and has
to take control of
conquered his senses. He is serving the
after this
cause of the world hereafter. Even though
empty of living things
she is in a desolate forest, it is as if Sita is
a place where one lives
dwelling at home. She is not scared. Because
her mind is devoted to Rama, she is
hard to notice or see
at peace. Not even the most subtle kind of
a deep sadness to understand
grief can be discerned in her. It seems to
being barred from a country
me that Vaidehi is used to living in exile. In
a small group of trees
earlier times, she used to visit groves in the
city and find delight there. Despite it being
a desolate forest, Sita finds a similar delight
there. Her face is like the young moon

and Sita finds pleasure like a child. Since
to make one fully involved
her soul is immersed in Rama, even in that
very sad and feeling alone
desolate forest, she finds delight. Her heart
the benefit of one
is in him. She lives for his sake. Had she
been in Ayodhya, without Rama, it would
have been like a forest to her. Along the
path, on seeing villages and towns, the
courses of rivers and many kinds of trees,
Vaidehi asked about them. Vaidehi's radi-
a warm soft lighta line of light from a source
ance is like the beams of the moon and has
not suffered from travelling, from the
force of the wind, from fear, or from the
a quality of happiness
heat. Her radiance is like the full moon, she
a type of flowering plant showing care
is like a lotus.[207] The generous Vaidehi's
to shake slightly
face has not trembled. She is deprived of
liquid of fruits or vegetables
the red *alakta* juice and can no longer
a thing was or is happening
apply the alakta juice.[208] Even then, her

having an attractive quality — a type of flowering plant
feet are as radiant as the buds of lotuses.
The beautiful one walks as if in sport, with
jewelry worn above the foot
her playful anklets tinkling. Because of her
a thing was or is happening
affection for him, even now, Vaidehi
to make more attractive
adorns herself in ornaments. Resorting to
the forest, when she sees an elephant, a
a kind of wild animal
lion or a tiger, she resorts to Rama's arms
to cause to be very scared — to feel sad
and is not terrified. They do not grieve and
a name for God
you and the lord of men shouldn't grieve
for limitless time
either. Such conduct will eternally be
established in this world. They have cast
a deep sadness — showing happiness
aside grief and their minds are cheerful.
They have properly established themselves
along the path followed by maharshis.
to exist or be present
They reside in the forest and survive
on wild fruit. They are following the
suggesting future success
auspicious pledge given to their father.' In

in a skillful way
this way, the suta spoke eloquently. However,
to keep under control
though she was restrained, the queen
was grief-stricken over her son and her
expression of being very sad   to stop doing   to say in a strong way
lamentation did not cease. She exclaimed,
very much loved
‘O beloved son! O Raghava!’

Chapter 2(55)

Rama was supreme among those who caused delight and supremely devoted to dharma. Thus, he left for the forest. However, Kousalya was herself afflicted. She wept and addressed her husband in these words. 'Your great fame is renowned in the three worlds. Raghava is compassionate, generous and pleasant in speech. O best among supreme men! Your two sons and Sita have been reared in happiness. Miserable, how will they be able to withstand the misery in the forest? She is young, *shyama*,[209] delicate and used to happiness.

How will Maithilee be able to withstand (to deal with successfully) the heat and the cold? With her beautiful teeth, the large-eyed Sita has eaten auspicious (suggesting future success) broth. How will she be able to partake (to have a share with others) food cooked from wild rice? The auspicious and unblemished (free from spots and stains) one has heard the sounds of singing and musical instruments. How will she be able to hear the inauspicious (not showing a successful future) sounds of predatory (living by eating animals) beasts (an animal) and lions (a large wild cat)? The mighty-armed one[210] is like the great Indra's standard. How will the immensely (to a great extent) strong one lie down, using his own arm as a pillow (bag filled with soft material)? His complexion (the natural color of the skin) is like that of a lotus (a type of flowering plant). The tips of his hair are excellent. His excellent breath has the fragrance (a pleasant smell) of lotuses. When will I see the lotus-eyed Rama's face? There

is no doubt that my heart possesses the
a stone used to make jewelry
essence of a diamond. Despite my being
to suddenly break into pieces
unable to see him, it has not shattered into
a broken part of something
a thousand fragments. Even if Raghava
returns in the fifteenth year, it is not
obvious to stop having or doing
evident that Bharata will give up the
a country ruled by a king a name for God
kingdom and the treasury. O lord of the
earth! The kingdom will thus have been
enjoyed by a younger brother. Why will an
of greater age of high quality
elder and superior brother not refuse to
a kind of wild animal
accept such a kingdom? A tiger does not
wish to eat food that has been brought and
tasted by another. In that fashion, a tiger
among men will not accept something
that has been enjoyed by another. Once
they have been used at a sacrifice,
act of giving money to church
oblations, clarified butter, cakes, kusha and

a place for giving offerings
altars made of khadira wood[211] are not
giving up something one wants
again used for another sacrifice. Enjoyed
a country ruled by a king alcohol
by another, this kingdom will be like liquor
basic nature of a thing a kind of plant
that has lost its essence. It is like a soma
plant that has already been used in a
sacrifice and indeed, Rama will not accept
it. Raghava will not commit such an act of
loss or lack of honor a kind of wild animal
dishonour, just as a powerful tiger does
to allow to exist
not tolerate anyone touching the hair on
a male animal
its tail. The bull among men possesses the
a large wild cat
strength of a lion. He has been destroyed
to quickly eat everything
by his own father, like a fish devouring its
young. The dharma followed by *dvija*s[212]
to give an order
has always been instructed as the dharma
relating to religion to cause to go away
of the sacred texts. Having banished your
son, how have you been devoted to that
dharma? A husband is a woman's first

refuge, a son is the second refuge. O king! A kin is the third refuge and in this world, there isn’t a fourth one. Among those, you do not exist for me and Rama has resorted to the forest. I do not wish to go to the forest. Therefore, I have been destroyed in every way. This kingdom and the country have been destroyed by you. You have destroyed yourself and your ministers. I and my son have been destroyed. The citizens have been destroyed. Only your son and wife[213] are happy.’ She used such terrible words. Having heard them, the king was confounded and miserable. Remembering his misdeed yet again, the king was immersed in grief.

Chapter 2(56)

In grief, Rama's mother angrily said this. Hearing these harsh words, the king was miserable and started to think. He thought about the terrible misdeed he had perpetrated earlier.[214] Ignorantly, he had struck, depending on sound alone. The lord's mind was distracted by this and by sorrow on account of Rama. Addressed by Kousalya, the king was afflicted by these two different kinds of sorrow. He said, 'O Kousalya! I have joined my hands in supplication. Show me your favours. You have always been affectionate and non-

a woman who rules a country
violent towards others. O queen! Whether

he possesses qualities or does not possess

qualities, one must remember the dharma

the state of being a god
that a husband is like a divinity himself.

of high quality
You have witnessed the superior and the

of less importance
inferior in this world, but have always

highest in degree or quality
been supremely devoted to dharma.

very sad
Whether you are miserable or extremely

miserable, you should not have spoken

not pleasing
these disagreeable words to me.’

deserving sad feelings
Hearing the piteous words of the king,

to say extreme suffering
uttered in misery, Kousalya shed tears,

water that is not salty a pipe that carries off liquid
like fresh water[215] flowing down a drain.

a type of flowering plant
She cupped her hands in the form a lotus

to cry
and held the king’s head, weeping as she

to cause to be very scared
did this. She was terrified and scared and

a unit of spoken language
she spoke so fast that the syllables were

not easily seen or recognized
indistinct. ‘I am bowing down my head
and seeking your favours. I am lying down
on the ground in front of you. O king! I am
to cause pain to
afflicted and am requesting you, though
used as a polite way to speak
I do not deserve to be pardoned. O brave
one! In both the worlds, there is no intelligent
able to easily learn or understand
to praise
woman who has thus been lauded
by her husband. O one who knows about
dharma! I know about dharma. I know
telling the truth
you to be truthful in speech. Afflicted on
a deep sadness
account of grief over my son, what have
a feeling of being sad
I said to you? Sorrow destroys patience.
Sorrow destroys learning. Sorrow destroys
everything. There is no enemy like sorrow.
to deal with successfully
One is capable of withstanding a blow that
is struck by the hands of an enemy. However,
hard to notice or see
if it is sorrow, even if it is very subtle,

that is impossible to tolerate (to allow to exist). Five nights have passed since Rama left for residing (to exist or be present) in the forest. However, since my joy has been destroyed by grief (a deep sadness), it seems like five years to me. Thinking of him, the sorrow (a feeling of being sad) of my heart is enhanced (to improve). It is like the great water of the ocean, enhanced by the force of rivers.' As Kousalya spoke these auspicious (suggesting future success) words, the sun's rays (a visible line of light) turned mild (not strong in effect) and night arrived. The king was cheered (to shout with joy) by Queen Kousalya's words. Though overcome by sorrow, he came under the subjugation of sleep.

Chapter 2(57)

King Dasharatha was senseless with sorrow. However, he regained his senses in an instant and started to think. He was Vasava's equal. But because of Rama and Lakshmana's exile, he faced a calamity, like the sun darkened by the asura.[216]

On the sixth night after Rama had left for the forest, in the middle of the night, King Dasharatha remembered the wicked deed that he had done. Afflicted by grief on account of his son, he addressed Kousalya in these words. 'O fortunate one! According to whether he performs an auspicious act or an inauspicious act, the doer reaps the consequences of any deed that he has done. A person who commences a deed without considering whether it is grave or trivial, the fruits of the deed and its taints, is said to be a child. Some look at flowers and, desiring fruits, cut down mango trees and nurture palasha trees.[217] They sorrow when the fruits are obtained. I have also cut down a grove of mango trees and nurtured palasha. Being evil-minded, I have forsaken the fruit that is Rama and am grieving later. O Kousalya! When I was young, I became proficient with the bow and could strike at the sound.[218] As a young man, I was known as *shabdabhedi*.[219] That is when I perpetrated a

evil a woman who rules a country
wicked deed. O queen! Because of what I
myself did, I am now faced with this
extreme suffering a thing that is very harmful
misery. It is as if I consumed poison
of a young person
through childish confusion. In my ignorance,
to get as a result of action
I have reaped this fruit of being a
shabdabhedi. O queen! I was the heir
apparent then and was not married to you.
a heavy rain
The monsoon season arrived and it increased
being influenced by alcohol
my desire.[220] Having drunk all the
liquid of fruits or vegetables
juices from the earth, the sun, the one who
to spread through all parts of a visible line of light
pervades the earth with its rays, had
entered the terrible southern direction,
frequented by those others.[221] The heat
suddenly disappeared and cool clouds
a type of animal
could be seen. All the frogs, antelopes[222]
a type of male bird
and peacocks were filled with joy. Water
continued to pour down on water that had

to live in a place
already showered down. Inhabited by
very angry a type of animal
maddened antelopes, the mountains were
to cover with a liquid
submerged in torrents of water. This was
an extremely pleasant period. I resolved to
a weapon used for shooting
have some exercise. With a bow and
a vehicle pulled by horses
arrows and on a chariot, I followed the
course of the Sarayu river. I was in control
a big wild animal
of my senses and wished to kill a buffalo,
living by eating animals
elephant or any other predatory beast that
would come to the river in the night.[223] In
the darkness, I heard the sound of a pot
being filled with water. Since I wasn't able
to see, I thought that it was the sound of an
to make a sharp loud sound to attach
elephant trumpeting. Therefore, I affixed a
to shine brightly extremely dangerous
blazing arrow that was like virulent poison.
I released the sharp arrow that was
like virulent poison. I heard a human voice

scream “Alas! Alas!” as the person fell
obvious
down. It was evident that these sounds
to make
were uttered by a resident of the forest,
who said, “How did a weapon strike down
leading a strict simple life
an ascetic? In the night, I came to the river
to collect some water. Who has struck me
a long pointed weapon
with this arrow? What have I done to
anyone? I am a rishi who has cast aside the
to live in a particular place — a transportation fee
staff.[224] I dwell in the forest on forest fare.
Who has recommended the use of a
to kill
weapon to slay a person like me? I wear a
twisted in an ugly way — piece of clothing
mass of matted hair. My garments are
the outer cover of a tree
made of bark and deer skin. What purpose
will be served by killing me? What injury
having no meaning
have I caused to anyone? This is a pointless
an aim or purpose
act that is full of ill intent. No one will say
do a thing that is not allowed
that this act is virtuous. It is like trans-

a teacher
gressing the preceptor's bed.[225] I am not
to feel sad
grieving because my own life has come to
feeling sad due to loss
an end. Since I will die, I am sorrowing
about my mother and my father. For a long
to help to grow or develop
time, this aged couple has been nurtured
by me. After my death, how will they
to provide what is needed
sustain themselves? It is as if I and my
to kill
aged mother and father have been slain by
a long pointed weapon
that single arrow. Who is the extremely
showing a lack of judgement
foolish person who has killed all of us?"

wanting something very much
Always desirous of dharma, I heard those
deserving sad feelings to worry or upset one
piteous words. Since I was distressed, the
a weapon used for shooting
bow and arrows fell down from my hands
on the ground. Distressed in spirit and
very sad
miserable in my mind, I went to that spot.
On the banks of the Sarayu, I saw the
leading a strict simple life
ascetic who had been struck by the arrow. I

to cause to be very scared
stood there, terrified, with my senses
to take away one's attention
distracted. He glanced at me with his eyes,
as if he would burn me down through his
causing suffering
energy. He then spoke these cruel words.
to exist or be present
“O king! While I resided here, what injury
have I caused to you? I wished to collect
water for my seniors and you have struck
a long pointed weapon
me down. Indeed, a single arrow has been
needed by one's body
enough to strike at my vital organs. But it
to kill
has also slain my aged and blind mother
and father. They are weak, blind and
feeling a need to drink
thirsty and are waiting for me. Bearing
their thirst and difficulties, they have been
waiting for me for a long time. There may
to get a thing by effort
indeed be ascetics who have obtained the
a system of exercises
fruits of their yoga and learning. But my
father does not know that I have fallen

down and am lying down on the ground
here.[226] He does not know. He is weak and
to make one unable to move
incapacitated. What will he do? He is like a
tree that is unable to save another tree that
is being cut down. O Raghava! Go there
quickly and tell my father, so that he does
not angrily burn you down, like a forest by
a fire. O king! This path will take you to my
a place where one lives alone
father's hermitage. If you go and seek his
a rude word to express anger
favours, he will not curse you in his anger.
a pointed stick or post
O king! Take out this stake of the sharp
a long pointed weapon to cause to feel extreme pain
arrow from my body. It is tormenting me,
just as even gentle flows of water can stir
ground at the edge of a river
an unstable riverbank. O king! I am not a
upset
brahmana. Do not be distressed on that
the act of living in a place
account.[227] O lord of habitations! My
a religious term
mother is a shudra and my father is a

a long pointed weapon
vaishya." Since the arrow had struck at his
needed by one's body
vital organs, he spoke these words with
difficulty. As he was losing his senses, I
drew out the arrow. His body was
to make completely wet to express sadness
drenched with water and he lamented at
an event causing harm
this calamity. With his inner organs struck
to make a long loud breath
by the arrow, he sighed repeatedly. O
happening because of good luck very sad
fortunate one! Extremely miserable, I lay
him down in the Sarayu and looked at
him.'

Chapter 2(58)

'I had committed a great crime in my
a lack of knowledge to cause pain to
ignorance and my senses were afflicted.
I used my intelligence to think about
what could best be done under the circumstances. I brought the pot and filled
suggesting future success
it with auspicious water. Following the
a place where one lives alone
indicated path, I reached the hermitage.
There I saw the two weak, blind and aged
ones, without anyone to support them
now. I saw the parents there, like birds
to cut off
whose wings had been severed. They were
seated there, without anything to do, and
to talk
were conversing among themselves. Since

they had lost hope because of me,[228] they
very sad unable to move
were miserable, immobile and without a
one that keeps from harm sound of a foot when placed
protector. On hearing my footsteps, the
one who lives simply for God
hermit spoke these words. “O son! Why
did you take such a long time? Quickly give
me a drink. O son! That is the reason you
to be slow in going
had gone. Why did you tarry to play in the
afraid or nervous
water? Your mother is anxious. Quickly
a place where one lives alone
enter the hermitage. O son! If your mother
not fair or appropriate
or I have done anything unreasonable
to produce and give off
towards you, you should not have secreted
that in your mind. O son! You should
leading a strict simple life
have behaved like an ascetic. You are the
shelter from danger
refuge for those who have no refuge. You
are the eyes for those who have no eyes.
Our lives depend on you. Why are you not
saying anything?” When the hermit spoke

these words, I was terrified and glanced towards him. Like one who was scared, I spoke indistinctly, in words that were not properly formed.[229] Then I invoked my mental strength and imparted strength to my speech. I told him the fearful news of the catastrophe that had befallen his son.

"I am a kshatriya named Dasharatha. I am not your great-souled son. Through my own deeds, I have caused this misery that is condemned by virtuous people. O illustrious one! With a bow in my hand, I arrived at the banks of the Sarayu. I wished to kill an elephant or a predatory beast that would come to drink water. I heard the sound of a pot being filled with water. Taking this to be an elephant, I struck with

a long pointed weapon
my arrow. Upon going to the banks of the
leading a strict simple life having no life
river, I saw an ascetic lying down lifeless
to suddenly break into pieces
on the ground, the arrow having shattered
admired for past achievements
his heart. O illustrious one! Wishing to kill
an elephant, I aimed in the direction of the
sound in the water. Thus released, the iron
a large number of
arrow slew your son. O illustrious one!
to express sadness
I approached him and he lamented and
to feel sad
grieved about the two of you, since you are
blind. When I took out the arrow, he went
the place where God lives a lack of knowledge
to heaven. In my ignorance, I violently
one who lives simply for God
killed your son. O hermit! Show me your
favours and tell me what should be done
about his remains."

causing suffering
'Hearing these cruel words, he was
to cause pain to to make a long loud breath
afflicted by grief and sighed. I stood before
a word used to begin a letter
him, with my hands joined in salutation.

The immensely energetic one said, “O king! If you had not yourself told me about this inauspicious act, as a consequence, your head would have shattered into a hundred thousand fragments. O king! If a kshatriya knowingly kills a person who has resorted to vanaprastha, he is dislodged from his state, even if the perpetrator happens to be the wielder of the vajra himself.[230] You are still alive because you did not do this knowingly. Had it been otherwise, not only would you have been destroyed today, but so would have been the lineage of the Raghavas.[231] O king! Take me to the spot that you have spoken about. We now wish to take a last look at our son, whose limbs are covered with blood and whose garment of deer skin has got dishevelled. He is lying down unconscious on the ground and has come under the subjugation of Dharmaraja."[232] I took those two extremely miserable ones to the spot and made the hermit and his wife touch their son. Those two ascetics approached and touched the fallen body of their son. The father said, "O son! O one devoted to dharma! I love you, but behold your mother. O delicate son! Why are you not embracing us? Why don't you say something? In the second half of the night,[233] whose words will I hear, so that they touch the heart? Who will recite sweet words from the sacred texts or from something else? Who will make us perform the sandhya worship (the act of praying to a god)? Who will bathe (to wash oneself) us and make us offer oblations (act of giving money to church) into the fire? O son! When I am afflicted (to cause pain to) by sorrow and grief (a deep sadness), who will sit beside me and assure me? As if I am a beloved (very much loved) guest, who will bring me roots and fruits? Who will feed me? I cannot do anything. I cannot act on my own. I am without my guide. Your ascetic (leading a strict simple life) mother is blind and aged. O son! She desires her son and is in a pitiable (deserving pity or sympathy) state. Who will sustain (to provide what is needed) her? O son! Stay here. Do not leave for Yama's abode (the place where one lives). Depart tomorrow, with your mother and me. In the forest, both of us are grieving (to feel sad) and miserable (very sad). We are without a protector (one that keeps from harm). Without you, we will quickly leave for Yama's eternal (lasting forever) abode. On seeing Vaivasvata,[234] I will address him in these words. 'O Dharmaraja! Pardon him. Let him nurture his parents.' O son! You did not commit a sin. This perpetrator of wicked deeds has killed you. Because this is true, quickly go to the worlds reserved for those who fight with weapons. That is where brave ones who do not retreat from the field of battle and face the front go, when they are slain. O son! Go to that supreme destination. O son! Attain the destination obtained by Sagara, Shaibya, Dileepa, Janamejaya, Nahusha and Dhundumara.[235] There are destinations obtained by those who devote themselves to studying and austerities, those who donate land, offer oblations into the fire and observe the vow of having a single wife. Go there and to destinations obtained by those who repay debts to their preceptors by gifting them thousands of cows. O son! Go to the destinations obtained by those who cast aside their bodies.[236] A person who has been born in this lineage will not obtain an inauspicious end." In this fashion, he lamented piteously. With his wife, he then performed the water rites. Because of his own deeds, the hermit's son manifested himself in a divine form. He assured his parents for a while and spoke these words. "Because I served both of you, I have obtained this exalted state. You will also quickly come to where I am." Having said this, in control of his senses, the hermit's son quickly ascended to heaven in a radiant and divine vimana.

'I stood there, with my hands joined in salutation. Having performed the water rites with his wife, the immensely energetic ascetic addressed me. "O king! Using a single arrow and killing my son, you have rendered me without a son. Kill me now. I have no sorrow in dying. In your ignorance, you have killed my virtuous son. Therefore, I am cursing you that you will suffer from an extremely terrible grief. On account of my son, you have presented me with this calamity and misery. O king! Therefore, you will also die grieving over your son."[237] O fortunate one! I face that generous person's words now. They have come true. Though I am still alive, I am grieving (to feel sad) on account of my son. Can I immediately see Rama or touch him now? O queen (a woman who rules a country)! Having done this to Raghava, there is no one like me. I cannot see him with my eyes and my memory is fading. O Kousalya! Vaivasvata's messengers (one who delivers a message) are hurrying towards me. What can be more miserable (very sad) than my life ending in this way? I am unable to see Rama, who knows about dharma and for whom truth is his valour (determination in facing danger). He is handsome (pleasing to look at), with auspicious (suggesting future success) earrings. Those who will be able to see Rama's face again in the fifteenth year are gods, not humans. His eyes are like lotus (a type of flowering plant) petals. He possesses excellent brows (forehead) and excellent teeth. His nose is beautiful. Those who

will be able to see Rama, with a face like
one who has power and control
that of the lord of the stars,[238] are blessed.
His face is like the autumn moon and like
a type of flowering plant
a blooming lotus. Those who are able to
having a pleasant smell
see my fragrant lord are blessed. After the
being barred from a country
period of exile in the forest is over, he will
return to Ayodhya again, like Shukra[239]
returning to its path. Those who see Rama
then will be happy. I have brought this
a feeling of being sad
sorrow on myself. I am without a protector
done for no reason
and senseless. I am like the bank of
a river, being destroyed by the water. Alas,
Raghava! O mighty-armed one! Alas! O one
a feeling of some pain
who destroys my discomfort!'

to feel sadness
As he sorrowed in this way, King Dasharatha's
life ended. The lord of men spoke
very bad
to cause pain to
in this miserable fashion. He was afflicted

very much loved to force to live abroad
because his beloved son had been exiled.
the middle of the night a deep sadness
At midnight, severely suffering from grief,
showing care
the one who was generous in appearance
to stop having or doing
gave up his life.[240]

Chapter 2(59)

Night passed and the next day arrived. The bards presented themselves at the king's residence. Those who were accomplished in the auspicious rites presented themselves. As used to be the practice, women and the best of eunuchs also arrived. They brought golden pots, filled with water mixed with yellow sandalwood paste. At the right time, as was the practice, those who were skilled in bathing brought these.[241] There were other women, most of whom were maidens. They brought auspicious objects, food

a thing that adds attraction
and decorations. There were women who
to give legal approval to
were authorized to approach the place
where the Indra of Kosala slept.[242] They
approached and sought to wake up their
to shake slightly
lord. They trembled when they thought
that the king was no longer alive. They
a single piece of grass
trembled like blades of grass facing a
flood. Trembling in this way, those women
looked at the king. They became certain
an event causing harm
that the calamity they had suspected was
true. Those beautiful women began to
to make a long cry of pain very sad
wail in loud and miserable voices. They
were like female elephants in a forest,
a group of animals
when the leader of the herd has been
to remove with force a sharp cry
dislodged. At the sound of this shrieking,
to get again
Kousalya and Sumitra suddenly regained
their senses and woke up from their

sleep. Kousalya and Sumitra looked at the
to express sadness
king and touched him. Lamenting 'Alas,
a name for God
lord!' they fell down on the ground. The
to twist from side to side
daughter of the Indra of Kosala writhed
around on the ground. Covered with dust,
having an attractive quality
she was no longer radiant and was like a
to remove with force
star that had been dislodged from the sky.
The entire place was filled with a crowd of
to cause to be very scared
anxious and terrified people. As the miserable
very severe or not pleasant
relatives lamented, there were sounds
to make a long cry of pain
immediately
of wailing everywhere. All joy instantly
to disappear
feeling hopeless
extreme suffering
vanished and despondency and misery
were seen everywhere. This is what happened
when the god among men met his
admired for past achievements
end. Knowing that the illustrious bull
among kings had passed away, his wives
surrounded him. They were extremely

very sad deserving sad feelings
miserable and wailed in piteous tones. As
one that keeps from harm to hold firmly
if without a protector, they clung to each
other's arms.

Chapter 2(60)

to cause to become calm
He was like a fire that had been pacified,
like an ocean without water, like the sun
a warm soft light
robbed of its radiance. On seeing that
one who has power and control the place where God lives
the lord of the earth had left for heaven,
Kousalya's eyes filled with tears and she
to cause pain to a deep sadness
was afflicted by many kinds of grief. Taking
area between the hip and the knee
the king's head on her lap, she spoke
to Kaikeyee. 'O Kaikeyee! You have accomplished
to succeed in doing sharp point on plant stems
your desire. Without any thorns,
a country ruled by a king to leave and never return
enjoy the kingdom alone, abandoning the
causing suffering
king. O cruel one! O one evil in conduct!
to leave a place
Abandoning me, Rama has departed and
to remove with force
my husband has left for heaven. Dislodged

from the path, I am without any sense of
purpose. I have no interest in remaining
to leave and never return
alive. Abandoning a husband who was
the state of being a god
himself like a divinity, which woman
only or single
would wish to remain alive, with the sole
exception of Kaikeyee, who has cast aside
dharma? Like a person who eats what
wanting more than necessary
should not be eaten, a greedy individual
an action considered to be bad
does not understand a sin. Because of
people from one's family
Kubja, Kaikeyee has destroyed the lineage
of the Raghavas. She forced the king to do
to force to live abroad
what should not be done and exiled Rama
and his wife. Hearing this, Janaka will
to express sadness
lament, just as I am. Though he is alive,
the lotus-eyed Rama has been destroyed
leading a strict simple life
and so has the ascetic Sita, the daughter of
the king of Videha. She does not deserve

emotion of not feeling glad very sad
unhappiness and will be miserable at
the difficulties in the forest. In the night,
to make a loud cry
animals and birds will shriek in terrible
tones. On hearing these, it is certain that
afraid shelter from danger
she will be frightened and seek refuge
with Raghava. He is aged and has no sons.
Thinking of Vaidehi, it is certain that he
to make one fully involved to stop having or doing
will be immersed in grief and will give up
his life.’

leading a strict simple life to hold in one's arms
The ascetic Kousalya embraced him and
to express sadness
lamented in this way, extremely miserable.
an assistant or servant
The attendants removed her from the
spot. The advisers immersed the king in a
after that
vessel of oil and thereafter did everything
else that needed to be done for the king.
Without a son being present, the ministers
did not wish to perform the king’s

a religious act
last rites. Knowing everything about
what needed to be done, they therefore
to keep in an original state
preserved the king's body in this way. The
advisers laid down the king in a vessel of
oil. Knowing that he was dead, the women
to express sadness
lamented. They threw up their arms and
deserving pity or sympathy
were in a pitiable state, their eyes and
to be completely filled to cause to feel extreme pain
faces overflowing with tears. Tormented
a deep sadness to cry to make a long cry of pain
by grief, they wept and wailed piteously.
The city of Ayodhya was deprived of the
great-souled king and was like a night
without stars, or like a woman abandoned
to leave and never return
by her husband. The eyes of people
having impressive qualities
were full of tears and women from noble
people from one's family a small community
lineages lamented. The crossroads and
houses were empty and were no longer
very bright and attractive
resplendent, as they used to be earlier.

It was as if the firmament, bereft of the sun, had lost its lustre and the night was bereft of its large number of nakshatras. Without the great-souled one, the city lost its radiance. The roads and crossroads were crowded with people whose voices choked with tears.[243] Crowds of men and women gathered and condemned Bharata's mother. When the god among men died, the city was afflicted and could not find any peace.

Chapter 2(61)

When night was over and the sun arose, there was an assembly (group that has gathered) of the king's officers and brahmanas. There were Markandeya, Moudgalya, Vamadeva, Kashyapa, Katyayana, Goutama and the immensely (to a great extent) famous Jabali. One by one, these brahmanas and the advisers faced Vasishtha, best among royal priests (leader of a religious ceremony), and spoke to him. 'The night of misery (extreme suffering) has passed and it has been like one hundred years. Overcome by sorrow (a feeling of being sad) on account of his son, the king has died. The great king has gone to heaven (the place where God lives) and Rama has resorted to the

having or showing a lot of energy
forest. The energetic Lakshmana has also
to leave a place
departed with Rama. Bharata and Shatrughna,
a very hot day
scorchers of enemies, are in
Kekaya. They are in the beautiful city and
the official home of a king related through the mother
royal palace, in their maternal uncle's
the place where one lives people from one's family
abode. Someone from the lineage of the
Ikshvakus should now be made the king.
a country ruled by a king
In the absence of a king, the kingdom will
be destroyed. If there is no king in a habitation,
the act of living in a place flash of light in a storm
clouds garlanded with lightning will
the loud sound during storms
not loudly thunder in the sky and Parjanya
will not shower down water from the sky
on earth. If there is no king in a habitation,
amount that a hand can hold to grow or develop
even a fistful of seeds does not sprout. If
there is no king, a son does not remain
under a father's control, nor a wife under
her husband's. In the absence of a king,

there is no wealth. In the absence of a king,
there is no wife either. There is yet another
bad luck
misfortune too. If there is no king, how can
there be truth? If there is no king in a
the act of living in a place
habitation, men do not construct assemblies,
group that has gathered showing happiness
beautiful groves and cheerful and
suggesting future success
auspicious houses. In the absence of a
king, brahmanas do not engage in sacrifices
giving more than required
and generous rites. Nor are brahmanas
a serious promise
devoted to their vows. If there is no
king in a habitation, large numbers of
one who dances professionally
actors and dancers do not gather at
by that means
assemblies and festivals and thereby
to improve the state of being successful a country ruled by a king
enhance the prosperity of the kingdom. If
an argument
there is no king in a habitation, disputes do
good enough for a purpose
not come to a satisfactory resolution.
to succeed in doing
Those who love tales and are accomplished

to say from memory
in reciting the accounts do not delight
one who listens
hearers with their stories. If there is no
the act of living in a place
king in a habitation, men do not leave for
the forest in swift-moving vehicles, desiring
to find pleasure there with women. If
having success by making money
there is no king in a habitation, prosperous
people are not protected properly and
cannot sleep with their doors open, nor
can those who earn a living from agriculture
the science of farming
and animal husbandry. If there is no
one who buys and sells items
king in a habitation, merchants cannot
safely travel long distances, carrying with
items that are bought and sold
them large quantities of merchandise.
to go to without a purpose
There are controlled sages who roam
around alone at will, thinking only of the
atman, and making a home for the night
wherever evening falls. If there is no king

the act of living in a place
in a habitation, they cannot do this. If
a system of exercises
there is no king in a habitation, yoga and
kshema are not ensured. Without a king,
soldiers cannot defeat the enemy in a
a country ruled by a king
battle. A kingdom without a king is like a
river without water, a forest without grass
one who take care of cows
and cows without a cowherd. If there is no
king in a habitation, there is nothing like
one's own property. Then, like fish, men
to quickly eat everything
devour each other. Without any fear, non-believers
to break a law a law made by a city govt
violate the ordinances, thinking
a desire or tendency
that their inclinations will no longer be
to criticize badly a straight thin stick or bar
chastised by the king's rod. Alas! Without a
to make a thing not the same
king, it will be impossible to differentiate
between anything in this world and separate
morally good to cause to be pulled away from
the virtuous from the wicked. When
do a thing that is not allowed
the great king was alive, we never trans-

gressed your words, like the ocean does not
a coast
cross the shoreline. O noble brahmana!
Look at us around you. Without a king, the
a country ruled by a king
kingdom will become a forest. You can
to make holy willing to give
yourself consecrate a young and generous
someone related to one in the past people from one's family
descendant of the Ikshvaku lineage as the
king.’

Chapter 2(62)

Hearing their words, Vasishtha replied to the large number of friends, advisers and all the brahmanas in these words. 'Bharata, together with his brother Shatrughna, is happily residing in the city of his maternal uncle, in the royal palace. Using swift steeds, let messengers quickly go there and bring the two brave brothers here. What else do we need to think about?' All of them told Vasishtha, 'Let them go.' Hearing what they said, Vasishtha spoke these words. 'Siddhartha, Vijaya, Jayanta, Ashoka and Nandana—

to exist or be present

related through the mother

a horse that a person rides

feeling no fear

come here. Listen to me. I will tell all of
you about everything that needs to be
done. Using horses that can travel fast, go
the official home of a king
to the city and the royal palace. Abandon
a feeling of being sad to communicate
all sorrow and convey my instructions to
leader of a religious ceremony
Bharata. "The priest and all the ministers
to leave a place
have asked about your welfare. Depart
very important
quickly. There is an extremely urgent work
that you have to undertake here." Do not
being barred from a country
tell him about Rama's exile and do not
tell him that his father is dead. Do not tell
a terrible disaster to oppose or challenge
him about the catastrophe that confronts
people from one's family
the Raghava lineage. Quickly collect the
piece of clothing a small fancy object
best of garments and ornaments from the
treasury, so that they can be given to the
king and to Bharata. Then leave.'

Taking Vasishtha's permission, the messengers left quickly. They crossed the river at Hastinapura and headed in a western direction. In the midst of Kurujangala,[244] they reached the Panchala kingdom. They quickly crossed the divine Sharadanda river,[245] filled with sparkling water and populated by many birds, and proceeded through a region populated by people. They approached the divine *nikula* tree, also known as *satyopayachana*.[246] Passing beyond it, they entered the city of Kulinga. From there they reached Abhikala and the extensive region of Tejobhibhavana. Through the midst of the Bahlika region, they reached Mount Sudama. They saw Vishnupada, Vipasha and Shalmali. Be-

cause of the difficult journey that had been
undertaken, the mounts and the messengers
one who delivers a message moving very fast
were exhausted. However, swiftly
highest in degree or quality
and safely, they reached the supreme city
of Girivraja.[247] To do what would bring
one who has power and control
pleasure to their lord,[248] to protect the lineage
people from one's family
and to bring welfare to the lineage of
to do a command
their lord,[249] the messengers obeyed their
instructions quickly and respectfully.

They reached the city in the night.

Chapter 2(63)

one who delivers a message
On the same night that the messengers
entered the city, Bharata had an unpleas-
not pleasant
ant dream during the night. He had that
unpleasant dream when night was about
the time when sun rises
to turn into dawn.[250] Because of this, the
son of the king of kings was extremely
experiencing great pain
tormented. His friends, pleasant in speech,
to cause to feel extreme pain
got to know that he was tormented. To dis-
to make a thing go away or end
pel this and to comfort him, they arranged
group that has gathered
for stories to be told in an assembly. Some
quiet and calm
played on peaceful musical instruments,
others arranged for the production of
plays. There were many kinds of jokes

that were cracked. The friends, pleasant in speech, sought to bring pleasure to the great-souled Bharata through these joyous (showing great happiness) gatherings. However, Raghava did not rejoice.

When he was surrounded by his friends, his most beloved (very much loved) friend asked Bharata, ‘O friend! Why are you not happy, even when you are served by your well-wishers?’ Thus addressed by the well-wisher, Bharata replied, ‘Listen to the reason why I am overcome by this despondency (feeling hopeless). I saw my father in my sleep. He was faded and his hair was dishevelled (to make out of order). From the summit (the highest point) of a mountain, he fell down in a lake that was filled with filth (very dirty conditions) and cow dung (solid waste from an animal). I saw him float away in that lake filled with

solid waste from an animal
cow dung. He seemed to drink oil from
his cupped hands and laughed repeatedly.
towards the lower level
With his head facing downwards, he repeatedly
fed on sesamum seeds. With his
a leg or arm — to make one fully involved
limbs covered in oil, he then immersed
himself in oil. In the dream, I saw the
ocean turn dry and the moon fall down
to shine brightly
on the ground. Suddenly, the blazing fire
to cause to stop burning
seemed to be extinguished. The earth
to suddenly break into pieces
was shattered and many kinds of trees
to turn quickly and suddenly
dried up. I saw mountains being whirled
to completely cover
around, enveloped in smoke. I saw the
to put on attractive clothes
king seated on an iron seat, attired in black
piece of clothing
garments. Women dressed in black and
brown seemed to be laughing at him. The
one with dharma in his soul was decorated
a ring or rope made of leaves — a vehicle pulled by horses
in red garlands and paste. In a chariot

drawn by asses, he seemed to be hurrying towards the southern direction.[251] This is the terrible sight I saw in the night, as if I, Rama, the king or Lakshmana will die. In a dream, if a man sees a vehicle that is drawn by asses, in a short period of time, the smoke from a funeral pyre will be seen above him. That is the reason for my distress, the reason why I am unable to honour you properly. My throat is parched and my mind is not at peace. Since I cannot comprehend the reason, I am hating myself. Having had this bad dream in different forms, the like of which I have not seen earlier, my mind is disturbed. A great fear has arisen in my heart. I have

wood for burning a dead body
anxiety or pain
to make very dry
to understand

been thinking about the unthinkable sight of the king.’

Chapter 2(64)

As Bharata was speaking about his dream, the messengers, with their exhausted mounts, crossed over the impenetrable moats and entered the beautiful royal palace in the city. They met the king and was honoured by the prince.[252] Having touched the king's feet, they addressed Bharata in these words. 'The priest and all the ministers have asked about your welfare. You should leave quickly. There is an extremely urgent task that you have to undertake. O son of a king! This complete collection of thirty crores is to be given to the king, your maternal uncle.' Bharata was devoted to his well-wishers and accepted all this. Having honoured them with all the objects of desire, he told the messengers, 'I hope that my father, King Dasharatha, is well. I also hope that the great-souled Rama and Lakshmana are healthy. Is Rama's intelligent mother, Kousalya, healthy? The noble one knows about dharma and is devoted to dharma. She possesses the insight of dharma. Is the mother in the middle, Sumitra who knows about dharma and is the mother of the brave Lakshmana and Shatrughna, healthy? My mother, Kaikeyee, always pursues her own desires. She is wrathful and prone to anger, though she prides herself

of a mother

one who delivers a message

able to easily learn or understand

having impressive qualities

understanding of true natures

to try to get or do over time

very angry

likely to

knowledge gained by experience
on her wisdom. What has she said?' The
one who delivers a message
messengers were thus addressed by the
showing or having respect
great-souled Bharata. They respectfully replied
to Bharata in the following words. 'O
a kind of wild animal
tiger among men! Everyone that you have
asked about is well.' Thus addressed, Bharata
told the messengers, 'I will take the
great king's permission and tell him that
the messengers are urging me to hurry.'

Bharata, the son of a king, told the
messengers this. Having urged the messengers
in these words, he told his maternal
related through the mother
uncle, 'O king! The messengers have
the place where someone lives
urged me to go to my father's residence.
Whenever you remember me, I will come
here again.' Having been thus addressed
by Bharata, the king, his maternal uncle,

inhaled the fragrance of Raghava's head and addressed him in these auspicious words. 'O son![253] Go, you have my permission. Kaikeyee has a good son like you. O scorcher of enemies! Tell your mother and father that I have asked about their welfare. O son! Ask about the welfare of the priest, the other excellent brahmanas and your two brothers who are great archers, Rama and Lakshmana.' The king of Kekaya generously offered Bharata gifts of excellent elephants, colourful blankets and deer skin, riches, two thousand gold coins and sixteen hundred horses. The king of Kekaya honoured Kaikeyee's son by offering all these riches. Ashvapati also provided beloved and trusted advisers

who possessed all the qualities, so that
they could follow Bharata on the fast
pleasing to look at
return journey. There were handsome
Airavata elephants from the Indrashira
region.[254] There were well-trained and
moving very fast related through the mother
swift mules. His maternal uncle gave him
large amounts of money
all these riches. As a gift, he also gave him
extremely large dogs that had been bred
the official home of a king
in the inner quarters of the palace. These
determination in facing danger
were powerful, with the valour of tigers,
and could use their teeth in fighting.
Having taken the leave of his maternal
grandfather, his maternal uncle, Yudhajit,
to go up
Bharata, with Shatrughna, ascended the
a vehicle pulled by horses
chariot and got ready to leave. There was a
circle of more than one hundred chariots,
to connect by a bar cows kept on a farm
yoked to camels, cattle, horses and mules.

There were also servants who would
follow Bharata. The great-souled Bharata
was protected by this large force. He was
also accompanied by advisers who were
having impressive qualities
as noble as him. Possessing no enemies,
he also took Shatrughna with him. They
the place where someone lives
left the residence, like the Siddhas leaving
Indra's world.

Chapter 2(65)

From the royal palace, the valiant one headed in an eastern direction. He crossed the wide Hladini river, which flowed in an eastern direction.[255] The handsome descendant of the Ikshvaku lineage crossed the Shatadru river. Having crossed the Eladhana river, he reached the region of Aparaparpata. At the places known as Agneya and Shalyakartana, he used rocks to cross over. Truthful in his objective and pure, the handsome one looked at the rocks that were being borne along in the flow. He crossed over a giant mountain

a small group of trees
and headed for the grove of Chaitraratha.
being done with power
There was the forceful flow of the river
named Kulinga. This was surrounded by
to make one happy
mountains and gladdened the heart. He
reached the banks of the Yamuna and
a leg or arm
made his forces rest there. Their limbs
to tire out completely
were cooled and the exhausted horses
were comforted. They bathed and drank
male member of a royal family
and collected water for use. The prince
to move across extremely large
traversed a gigantic forest that was rarely
to live in a place having good luck
visited and rarely inhabited. The fortunate
one crossed it on well-trained mounts,
like the wind coursing through the sky.
He reached Jambuprastha, located on
the southern parts of the Torana region.
Dasharatha's son reached the beautiful
village of Varutha. Having set up camp in

to live in a particular place
the beautiful forest and dwelt there, they
away from the west a small group of trees
headed eastwards. They reached a grove
in Ujjihana, full of *priyaka* trees. Having
to tie with a chain
reached there, the horses were tethered
to the sala and priyaka trees. Having
given the forces permission to rest there,
Bharata left swiftly. He spent some time
in Sarvatirtha and crossed the Uttanaka
river. Using the horses, he crossed many
having many mountains with a leg on each side of
other mountainous rivers. Astride an ele-
a kind of wild animal
phant, he crossed Kutika. The tiger among
men crossed the Kapeevati at Louhitya. He
crossed the Sthanumatee at Ekasala and
the Gomatee river at Vinata. He reached
a grove of sala trees in the city of Kalinga.
Though the mounts were extremely
extremely tired
exhausted, Bharata proceeded swiftly.

to move across
Through the night, he swiftly traversed
through the forest. When the sun was
about to rise, he saw the city of Ayodhya,
built by King Manu. Having spent seven
a kind of wild animal
nights on the road, the tiger among men
saw that city.

a vehicle pulled by horses
From the chariot, he saw Ayodhya in
driver of a vehicle driven by horse
front of him and told the charioteer,
‘O charioteer! Ayodhya can be seen at a
sticky mud that can be formed
distance, like a mass of white clay. It is
admired for past achievements highly valued and important
illustrious and filled with sacred groves,
though it cannot be seen clearly from
giving up something one wants
here. Because of sacrifices performed, it
possesses all the qualities and it is full
to succeed in doing
of brahmanas who are accomplished in
the Vedas. It also has a large number of
aged people, protected by the best of royal

a person who is very wise loud excited and emotional
sages.[256] Earlier, a large and tumultuous
sound used to be heard from Ayodhya in
every direction, spoken by the men and
women. However, I do not hear that today.
In the evening, in every direction, the gardens
would be full of sporting men who
would run around. However, it seems to
to leave and never return
me to be otherwise today.[257] Abandoned
by those who seek pleasures, the gardens
empty of living things driver of a vehicle driven by horse
seem desolate now. O charioteer! To me,
the city seems to be like a forest. Vehicles
to make a loud long sound
cannot be seen there, nor can the neighing
of horses be heard. Earlier, the best among
men used to constantly enter and leave. I
see many kinds of evil signs and inauspicious
not showing a successful future
portents. That is the reason my mind
to worry or upset one
is distressed.'

With the exhausted mounts, he entered through the Vaijayanta gate.[258] With pronouncements of victory uttered by gatekeepers who stood up, he entered with his followers. With an anxious heart, he greeted the many people at the gate. Raghava told Ashvapati's exhausted charioteer, 'Earlier, we have heard about what happens when kings are destroyed. O charioteer! I see all those signs here. I see anxious people, men and women, in the city—distressed, eyes full of tears, miserable, deep in thought and extremely afflicted.' Distressed in his mind, Bharata spoke these words to the charioteer. Witnessing all these inauspicious signs, he proceeded towards the royal palace. He

to tire out completely
an official public statement
to say
one who guards a gate
one who is guided by another
afraid or nervous
to meet a new arrival
driver of a vehicle driven by horse
to worry or upset one
very sad
affected by great suffering
not showing a successful future
the official home of a king

saw the city, which used to be like Indra's
city. The tops of the gates and houses and
the roads were deserted. The red gates and
the machines on the gates were covered
with dust. He saw many such things that
not pleasing
were disagreeable to the mind, those that
had never been seen in the city earlier. He
upset
was unhappy and distressed in his mind,
with his head lowered down. He thus en-
the place where someone lives
tered his great-souled father's residence.

Chapter 2(66)

He did not see his father there, in his father’s residence. To see his mother, Bharata went to his mother’s residence. Kaikeyee saw that her son, who had been away, had arrived. Delighted in her mind, she leapt up from her golden seat. The one with dharma in his soul entered his own house, which was devoid of all signs of prosperity. On seeing his mother, Bharata touched her auspicious feet. She embraced the illustrious one and inhaled the fragrance of his head. Placing Bharata on her lap, she started to question him. ‘How many nights have passed since you left the Aryaka's residence?[259] Having swiftly come on a chariot, are you not exhausted? Is Aryaka well? How is Yudhajit, your maternal uncle? O son! Was your residence there happy? Tell me everything.' Kaikeyee asked these questions to her beloved son of the king. The lotus-eyed Bharata told his mother everything that he had been asked. 'This is the seventh night since I left Aryaka's residence. My mother's father is well and so is Yudhajit, my maternal uncle. The king, the scorcher of enemies, gave me riches and jewels as gifts. However, my companions became exhausted along the way and I arrived ahead of them. I came quickly because the

the place where someone lives
moving very fast
a vehicle pulled by horses
to tire out completely
related through the mother
very much loved
occupying the 7th position
a very hot day
large amounts of money
a friend

one who delivers a message
messengers conveyed the king's message.
O mother! You should answer what I wish
to ask you. This gold-decorated bed, used
for lying down, is empty. The people of the
people from one's family
Ikshvaku lineage do not seem to be happy
to me. The king is usually here, in my
the place where someone lives
mother's residence. I do not see him here
now. I came here to meet him. I wish to
touch my father's feet. Tell me what I am
asking you. I see. Perhaps he is there in my
oldest
eldest mother, Kousalya's, residence.'

At this, Kaikeyee told him the terrible
not pleasing
and disagreeable news, as if she was
to tell one about
recounting something pleasant. She
told him what she knew, but he did not,
to surprise and confuse
about how she was confounded by her
an intense desire to own more
greed for the kingdom. 'Your father has

to oppose or challenge to achieve something
confronted the end that is attained by all
living creatures.’ Bharata followed dharma
suggesting future success
and was born in a noble and auspicious
people from one's family to cause pain to
lineage. Hearing these words, afflicted
a deep sadness
by great grief on account of his father,
he suddenly fell down on the ground. He
very sad
was extremely miserable on account of
done for no reason
his father’s death and was senseless with
to take away one's attention
grief. His senses awhirl and distracted,
to a great extent to express sadness
the immensely energetic one lamented.

‘In earlier times, this extremely beautiful
having an attractive quality
bed of my father’s used to be radiant.
able to easily learn or understand
Deprived of the intelligent one, that is
the reason it does not shine any longer.’

She saw that the one who was like a god
was afflicted and had fallen down on the
ground. She raised the afflicted one and

addressed him in these words. 'Arise! O
admired for past achievements
immensely illustrious prince! Why are you
to have great respect for
lying down? Arise! Those like you, revered
group that has gathered / to feel sad
in the assemblies of men, do not grieve in
to twist from side to side
this way.' Writhing around on the ground,
to cry / to cause pain to
he wept for a long time. Afflicted by many
a deep sadness
kinds of grief, he replied to his mother. 'I
thought that the king was going to con-
to make holy
secrate Rama, or that he had decided to
giving up something one wants
perform a sacrifice. Having thought in this
in a happy manner
way, I cheerfully undertook this journey.
Everything has turned out to be the op-
to suddenly break into pieces
posite and my mind is shattered. I do not
see my father, who was always engaged in
a government program to help poor
my welfare. O mother! Before I returned,
what disease did my father die of? Tell me
of greater age / something that is done
that quickly. My elder, Rama, whose deeds

free from spots and stains
are unblemished, is like a father now. A
having impressive qualities
noble one who follows dharma knows this.
to hold with the hands shelter from danger
I will grasp his feet. He is my refuge now.
O noble lady! For my father, truth was his
determination in facing danger
valour. What did he say? I want to myself
morally good
hear his last and virtuous words.'

Thus asked, Kaikeyee told him words
widely accepted behaviour
that were in conformity with the truth.
to express sadness
'The king lamented, uttering the names
of Rama, Sita and Lakshmana. Thus did
highest in degree or quality
the great-souled one, supreme among
after this
all refuges, go to the world hereafter.
These were the last words spoken by your
father. He was like a giant elephant in a
a loop at the end of a rope
noose, entangled in the dharma of time.
"Men who see Rama, Sita and the mighty-
to succeed in doing
armed Lakshmana return again will ac-

complish their objective.”’ Hearing this second piece of unpleasant news, he was distressed again. With a miserable face, he again asked his mother, ‘Where is the extender of Kousalya’s delight, the one with dharma in his soul, now? Where have my brother, Lakshmana, and Sita gone with him?’ Thus asked, his mother started to tell him everything that had happened. This was unpleasant news, though she thought it was pleasant. ‘O son! The prince has attired himself in bark and has gone to the great forest. With Vaidehi and Lakshmana following him, he has gone to Dandaka.’ Hearing this, Bharata was terrified, because he suspected this might have had something to

do with his brother's character and would
people from one's family
therefore reflect on his lineage's greatness.
good things that are available
He asked, 'Has Rama seized the riches of a
brahmana? Has he caused injury to a rich
or poor person, or to an innocent one? Has
male member of a royal family
the prince sought after another person's
to force to live abroad
wife? Has he been exiled to Dandakaranya
changing often
because of foeticide?' At this, the fickle
to tell
mother narrated the truth about what she
relating to women or girls
had exactly done, because of her feminine
an attitude or opinion
sentiments. 'Rama has not seized any
large amounts of money
brahmana's riches. He has not caused injury
to a rich or poor person, or to one who
is innocent. Nor has Rama cast a glance
at another person's wife. O son! I heard
to make holy
about Rama being consecrated as the heir
apparent. I immediately asked your father

a country ruled by a king being barred from a country
for the kingdom and for Rama’s exile.
Following standards of conduct he set for
in a proper way
himself, your father acted accordingly. He
sent Rama, Soumitri and Sita away. The
very much loved
king could no longer see his beloved and
admired for past achievements
immensely illustrious son. He died on
a feeling of being sad
account of sorrow over his son. O one who
proper or appropriate
knows about dharma! You can rightfully
the position of a king
claim the kingship now. All that I did was
the benefit of one
done for your sake. O son! Following the
a law made by a city govt
ordinances, quickly meet the ones who
a religious act
know about the rites—the Indras among
brahmanas, led by Vasishtha. At the right
anxiety or pain
time, without any distress in your heart,
to promise time and attention
consecrate yourself as the king over this
earth.’

Chapter 2(67)

He heard the account about his father and about his brothers being banished. Bharata was tormented by grief and spoke these words. 'As I am grieving, what use is this devastated kingdom to me now? I am deprived of my father and of my brother, who is like a father. Like applying salt on a wound, you have imposed a sorrow on another sorrow. You have made my father die and have turned Rama into an ascetic. You have brought about the destruction of the lineage, as if a night of destruction has arrived. My father did not know that he had embraced a burning piece of coal. You are my mother. But overcome by sorrow on account of their sons, Kousalya and Sumitra will find it extremely difficult to reside with you. The noble one[260] had dharma in his soul and displayed supreme conduct towards you, treating you like his own mother. He knew about how one should behave with seniors. In that way, my eldest mother, Kousalya, possesses foresight. Resorting to dharma, she behaved with you as if with one's own sister. You have made her son don garments of rags and bark and leave for residing in the forest. Despite this wickedness, you are not sorrowing. You do not realize the evil you have caused to

admired for past achievements to force to live abroad
that illustrious one. You have exiled him,
clothing
with bark as attire. Do you see any reason
for this? I do not think you know how
much I desire Raghava. Otherwise, for the
the benefit of one
sake of the kingdom, you would not have
not needed or necessary
brought about this great and unnecessary
an event causing harm
calamity. In the absence of the strength
a kind of wild animal
brought about by those tigers among men,
Rama and Lakshmana, why will I be interested in protecting the kingdom? He[261] is
powerful and extremely strong and the
a support at difficult times
great king always found succour in him.
The one with dharma in his soul was like
to provide what is needed
the forest around Meru, sustaining Meru.
This great burden has been thrust upon
me. How can I bear this load? It requires
the quality of being mean
energy. I do not possess the insolence to

attempt this burden. On account of your
wanting more than necessary
son, you are greedy. Even if I were to possess
the capacity brought about through
a system of exercises
yoga, intelligence and strength, I will not
to succeed in doing
allow you to accomplish your objective. I
to come back with
will bring back my brother, who is loved
by his relatives, from the forest.’ The
great-souled Bharata spoke in this way
a lot of people or things
and added a multitude of other pleasant
to cause pain to
words. Though he was afflicted by grief,
a large wild cat having many mountains
like a lion in a mountainous cavern, he
roared.

Chapter 2(68)

Bharata censured his mother in this way. Overcome by great rage, he again spoke these words. 'O Kaikeyee! O cruel one! O one who is wicked in conduct! Go away from this kingdom. You have abandoned dharma. When I am dead, weep over me. What harm has the king, or Rama, who is extremely devoted to dharma, done to you? Because of what you have done, his death and the exile have occurred simultaneously. Because you have brought about the destruction of this lineage, it is as if you have committed foeticide. O

to get a thing by effort
Kaikeyee! Go to hell. You will not obtain
the world obtained by your husband. You
to do something illegal
have perpetrated an extremely terrible
something that is done to leave and never return
deed like this. Having abandoned someone
who is loved by all the worlds, you have
created a great fear in me too. My father is
dead and Rama has resorted to the forest
because of you. For me, you have brought
state of fame for bad reasons
about ill fame in the world of the living. O
causing suffering wanting more than necessary
cruel one! O one who is greedy for the
a country ruled by a king
kingdom! In the form of a mother, you are
my enemy. I will not speak to you. O evil in
conduct! You have killed your husband. O
one who causes pollution
defiler of the lineage! Because of you,
Kousalya, Sumitra and my other mothers
to make one fully involved extreme suffering
are immersed in great misery. The intelligent
able to easily learn or understand
king, Ashvapati, is devoted to

dharma. You are not his daughter. You
have been born as a rakshasa lady, to
people from one's family
destroy your father's lineage. Rama was
always devoted to the truth and abided by
dharma. Because of you, he has left for the
to feel sad
forest and, grieving, my father has gone to
very serious or severe
heaven. Your grievous sin has been to
to keep from having
deprive me of my father. O one hated by all
the worlds! You have also made my
to leave and never return
brothers abandon me. Kousalya is devoted
to dharma. Having turned your mind
bad behavior
towards wickedness, you have deprived
to get a thing by effort
her. Having done this, you will now obtain
to decide in advance
worlds destined for those who go to hell. O
causing suffering to understand
cruel one! Did you not comprehend that
of greater age
Rama, my elder brother and Kousalya's
shelter from danger
son, is like a father to me? He is a refuge for

all his relatives. The son is born from the limbs and the heart. That is the reason a son is most loved by a mother. All the other relatives come after that. Surabhee[262] is revered by the gods and knows about dharma. There was an occasion when she lost her senses on seeing her two sons bear heavy burdens on earth. She saw that her two sons were exhausted on earth, having borne the burden for half a day. Afflicted on account of her sons, she wept, her eyes overflowing with tears. The great-souled king of the gods was travelling below her and those fine and fragrant drops fell on his body. Indra, the wielder of the vajra, saw that the illustrious one was tormented by grief. Anxious, the king of the gods

a leg or arm
to have great respect for
to tire out completely
to cause pain to
to cry
to fill completely
having a pleasant smell
admired for past achievements
a deep sadness

a word used to begin a letter
joined his hands in salutation and spoke
these words. “I hope no great fear has been
caused to you by us. O one who wishes
a government program to help poor
everyone’s welfare! What has given rise to
a feeling of being sad
this sorrow? Tell me.” Thus addressed by
able to easily learn or understand
the intelligent king of the gods, Surabhee,
clearly showing feeling
eloquent in the use of words, replied in
these patient words, “O lord of the immor-
a being that cannot die
tals! May anything that causes you evil be
to cause to become calm a deep sadness
pacified. I am immersed in grief because
pain and suffering
my two sons are facing a hardship. They
upset
are distressed and weak, because they have
to burn the surface of a visible line of light a name for God
been scorched by the rays of the sun. O lord
of the gods! Dragging the plough, the two
a male animal
bulls are being killed. They have been born
from my body. They are suffering and are
to cause pain to to cause to feel extreme pain
afflicted by the burden. I am tormented on

very much loved
seeing them. There is nothing as beloved
as a son." The cow which provides all the
to feel sadness
objects of desire sorrowed, even though
she possessed a thousand sons. Without
to provide what is needed
Rama, how will Kousalya sustain herself?
morally good
The virtuous one has a single son and
because of what you have done, she has
been separated from her son. Therefore,
a deep sadness
you will always suffer from grief, in this
after this
world and in the world hereafter. I will do
everything that needs to be done for my
to make up for something bad
father and compensate my brother by
state of being well known
enhancing his fame. There is no doubt
to come back with
about this. I will bring back Kousalya's
to a great extent
immensely radiant son. I will myself go to
the forest that is frequented by the
one who lives simply for God
hermits.' Like an elephant in the forest,

to convince one to do a long pointed stick
which has been prodded by a javelin or a
a stick to make an animal move
goad, he fell down angrily on the ground
to make a long loud breath a large snake
and sighed like a serpent. His eyes were red
to make out of order
and his clothing was dishevelled. All his
a small fancy object
ornaments were thrown around. The
a very hot day
king's son, scorcher of enemies, fell down
on the ground, like the standard of Shachi's
life partner of one who rules
consort, once the festival is over.[263]

Chapter 2(69)

Hearing the words spoken by the great-souled Bharata and recognizing the voice, Kousalya spoke to Sumitra. ‘Bharata, the son of Kaikeyee, the perpetrator of cruel deeds, has arrived. I wish to see the far-sighted Bharata.’ She was trembling and she wasn’t in control of her senses. Pale and dressed in faded garments, she told Sumitra this and left for where Bharata was. Meanwhile, together with Shatrughna, Bharata, Rama’s younger brother, also left for Kousalya’s residence. Bharata and Shatrughna saw the miserable

Kousalya. Afflicted with grief, she had lost her senses and fallen down along the way. They embraced her. Kousalya, extremely miserable, addressed Bharata. ‘You desired this kingdom and you have obtained the kingdom, bereft of thorns. Thanks to Kaikeyee, the performer of cruel deeds, you have quickly obtained it. My son, dressed in rags, has left, to reside in the forest. What merit did the evil-sighted Kaikeyee see in this? Kaikeyee should quickly grant me permission to leave for the place where my extremely illustrious son, Hiranyanabha,[264] is. Or perhaps I can cheerfully leave on my own, with Sumitra following me. With the agnihotra fire in front, I will go to wherever Raghava is. But perhaps

Afflicted	to cause pain to
grief	a deep sadness
embraced	to hold in one's arms
miserable	very sad
kingdom	a country ruled by a king
obtained	to get a thing by effort
thorns	sharp point on plant stems
performer	one who entertains
deeds	something that is done
rags	an old useless piece of cloth
merit	a good quality
illustrious	admired for past achievements
cheerfully	in a happy manner

that is what you yourself desire now. You should convey (to communicate) me there, where my ascetic (leading a strict simple life) son, tiger (a kind of wild animal) among men, is tormenting (to cause to feel extreme pain) himself through austerities (a simple and plain thing). This extensive kingdom (a country ruled by a king), with its store of grain, riches (good things that are available), elephants, horses and chariots (a vehicle pulled by horses), has been handed over to you.'

When she lamented (to express sadness) in this way, Bharata joined his hands in salutation (a word used to begin a letter). Kousalya was suffering from many kinds of grief (a deep sadness) and he spoke to her. 'O noble (having impressive qualities) lady! Why are you reprimanding (to speak in an angry way) me? I am ignorant (lacking knowledge) and innocent of any sin (an action considered to be bad). You know that my affection (a feeling of liking someone) for Raghava is great. The noble one is devoted to the truth and is best among virtuous (morally good) ones. May the intelligence of anyone who ensured his departure (the act of leaving)

relating to religion
never turn to the sacred texts. May the
evil
servants of any such wicked person release
liquid waste from the body
urine in the direction of the sun. May the
the act of leaving
person who ensured his departure kill a
sleeping cow with his foot. A servant who
causes great injury and performs a great
an illegal act to force to accept
misdeed is imposed a punishment by his
master. May the person who ensured the
to experience for a long time
adharma of his departure endure that
punishment. May the person who ensured
an action considered to be bad
his departure suffer from the sin committed by an individual who causes injury to a
king who protects his subjects like his own
sons. A king who extracts more than one-sixth of taxes makes his subjects suffer
and commits adharma. May the person
who ensured his departure suffer from

an action considered to be bad
that sin. An individual who promises
to do something different
ascetics dakshina at sacrifices and deviates
a serious promise or agreement
from the pledge commits a sin. May the
the act of leaving
person who ensured his departure suffer
loud excited and emotional
from that sin. In a tumultuous battle
where weapons are used, there are rules
for fighting with elephants, horses and
a vehicle pulled by horses
chariots and any deviation is not dharma.
May the person who ensured his departure
suffer from that sin. An evil-souled person
hard to notice or see
destroys the extremely subtle meaning of
relating to religion able to easily learn or understand
the sacred texts, taught by intelligent
one who teaches a skill
instructors. May the person who ensured
his departure suffer from that sin. Without offering it first to seniors, there are
having no meaning to avoid
those who pointlessly eat the shunned
animal related to the sheep
food of payasam, *krisara* and goat meat.[265]

the act of leaving
May the person who ensured his departure
an action considered to be bad
suffer from that sin. It is a sin to eat alone
in one's house, when one is surrounded by
sons, wives and servants. May the person
who ensured his departure suffer from
that sin. It is a sin to kill a king, a woman, a
child or an aged person, just as it is a sin to
to leave and never return
abandon a servant. May that kind of sin
visit the person. Sleeping during both the
sandhyas has been thought of as a sin. May
the person who ensured his departure
suffer from that sin. It is a sin to indulge in
illegal burning of a building a teacher
arson. It is a sin to transgress a preceptor's
bed. It is a sin to cause injury to a friend.
May the person suffer from that sin. It is a
a relative of the past
sin not to serve the gods, the ancestors, the
mother and the father. May the person

an action considered to be bad to tell one about
suffer from that sin. It has been recounted
morally good
that there are worlds for the virtuous and
something that is done
for those who perform virtuous deeds.
the act of leaving
May the person who ensured his departure
to remove with force
be swiftly dislodged from those.' Kousalya
had been deprived of her husband and her
son. While comforting her in this way, the
a deep sadness
king's son was also overcome by grief and
fell down.

Bharata had just taken extremely difficult
a serious promise or agreement
pledges. Having taken those pledges,
not awake
he had become unconscious. Kousalya
spoke these words to the one who was
to cause to feel extreme pain a feeling of being sad
tormented by grief. 'O son! My sorrow has
become greater. Through the pledges that
you have taken, you are making me suffer
a lucky state
even more. It is good fortune that, like Lak-

shmana, your soul is devoted to dharma. O son! You have sworn on the truth and you will obtain worlds meant for the virtuous.' Afflicted by grief, the great-souled one[266] lamented in this way. His mind was agitated. He was confused and racked by tides of grief. He lamented and lost his senses. With his intelligence devastated, he fell down on the ground. He repeatedly emitted long sighs. The night passed in the midst of such misery.

Chapter 2(70)

In this way, Bharata, Kaikeyee's son, was
to cause to feel extreme pain in the first position
tormented by grief. Vasishtha, foremost
clearly showing feeling
among rishis and best among eloquent
having good luck
ones, spoke to him. 'O fortunate one! O
admired for past achievements
immensely illustrious prince! Enough of
a feeling of being sad
this sorrow. The time has come to perform
one who has power and control
the last rites for the lord of men.' Hearing
to make one weak
Vasishtha's words, Bharata prostrated
himself. The one who knew about dharma
a ceremony held after a death
performed all the funeral rites. The body
of the king was raised from the vessel of
the natural color of the skin
oil. The face was yellow in complexion, as
sleeping
if he was asleep. The body was first laid

to make more attractive
down on the best of beds, decorated with
a valuable stone
many kinds of jewels. At this, Dasharatha's
to express sadness extreme suffering
son lamented in great misery. 'O king!
When I was away and had not returned
from my trip, why did you send off Rama,
who knows about dharma, and the
to a great extent being barred from a country
immensely strong Lakshmana on exile? O
to leave and never return to feel sad
great king! Abandoning these grieving
people, where will you go? They have also
one who entertains
been deprived of Rama, the performer of
free from spots and stains a large wild cat
unblemished deeds and lion among men.
a system of exercises
O king! Who will now think of yoga and
kshema for this city? O father! You have
gone and Rama has left for the forest. O
a woman whose husband has died
king! Without you, the earth is a widow
and does not shine any more. The city
seems to me to be like the night without

to worry or upset one
the moon.' Distressed in his mind, Bharata
to express sadness
lamented in this way.

The great rishi, Vasishtha, again addressed
a ceremony held after a death
him in these words. 'Funeral and
a religious act
other rites need to be performed for the
king. O mighty-armed one! Without any
something that makes it difficult to think
distraction or reflection, perform those
to honor God
rites.' Bharata worshipped Vasishtha
and agreed to his words. He quickly welcomed
perform duties at a ceremony
all the officiating priests, priests
a teacher
and preceptors. Following the indicated
a law made by a city govt
ordinances, the officiating priests and
to cause to start burning
assistants initially kindled the fire for the
a large room
king outside the fire chamber. The king's
done for no reason
senseless body was then placed on a palanquin
a item to carry someone to take away one's attention
and borne by distracted attendants
to make one stop breathing
whose voices choked with tears. Ahead of

the king, people advanced along the road,
a small number of things
scattering silver, gold and many kinds of
piece of clothing wood for burning a dead body
garments. The funeral pyre was prepared
with wood from *sarala, padmaka* and dev-
drop or spread small amounts
adaru trees and sprinkled with the essence
a wood with a pleasant smell
of sandalwood and aloe. Many other kinds
a pleasant smell to move with force
of fragrances were flung there and the
perform duties at a ceremony
officiating priests placed the king in the
the middle area or part
midst of all these. The officiating priests
act of giving money to church to say many times in a pattern
poured oblations into the fire and chanted.
relating to religion
Following the sacred texts, those accom-
to succeed in doing
plished in the Sama Veda chanted Sama
hymns.

As each one deserved, the women
a item to carry someone
mounted palanquins and vehicles. Sur-
a person who is older
rounded by the elders, they left the city
and reached the place. The king was on the

funeral pyre and the officiating priests circumambulated him anticlockwise. With Kousalya at the forefront, the women were tormented by grief. Like the sound of female curlews, the wails of the women could be heard. At the time, thousands of them lamented in piteous tones. On the banks of the Sarayu, those beautiful women descended from their vehicles and distressed, repeatedly wept and lamented. With the royal women, the ministers and the priests, Bharata performed the water rites. Eyes full of tears, they entered the city. In misery, they spent ten days on the ground.[267]

wood for burning a dead body   leader of a religious ceremony
funeral pyre and the officiating priests cir-
counterclockwise
cumambulated him anticlockwise. With
the most important part
Kousalya at the forefront, the women
to cause to feel extreme pain
were tormented by grief. Like the sound
a large brown bird a long cry of pain
of female curlews, the wails of the women
could be heard. At the time, thousands
deserving sad feelings
of them lamented in piteous tones. On
the banks of the Sarayu, those beautiful
women descended from their vehicles and
to worry or upset one   to cry
distressed, repeatedly wept and lamented.
With the royal women, the ministers and
the priests, Bharata performed the water
a religious act
rites. Eyes full of tears, they entered the
extreme suffering
city. In misery, they spent ten days on the
ground.[267]

Chapter 2(71)

After ten days had passed, the son of the
to make pure position twelve in a series
king purified himself. On the twelfth day,
a formal act of an occasion
he performed the *shraddha* ceremony. He
fancy item made of rare stones
gave brahmanas large quantities of jewels,
good things that are available animal related to the sheep
riches, food, many white goats, hundreds
of cows, female servants, male servants
and extremely expensive houses. As part
a ceremony held after a death
of the funeral rites, the king's son gave
these to brahmanas.

On the morning of the thirteenth day,
the mighty-armed Bharata went for
to wash done for no reason
cleansing.[268] He became senseless with
a feeling of being sad to be unable to breathe due to a block
sorrow and lamented. The words choked

very bad
in his throat. Extremely miserable, at the
wood for burning a dead body
foot of the funeral pyre, he addressed
his father in these words. 'O father! I en-
to give the responsibility
trusted your care to my brother, Raghava.
to force to live abroad
But you exiled him to the forest. Aban-
to leave and never return
doned by you, I am alone now. O father!
shelter from danger
Mother Kousalya's refuge was her son. But
you exiled him to the forest. O king! For-
to give up or leave entirely
saking her, where have you gone now?' He
dust left after burning
saw the red ashes and the burnt circle of
to feel sad
skin and bones. He grieved that his father
to stop having or doing — very sad
had given up his body. He was miserable
remains of a thing
on seeing the remnants and fell down on
the ground. It was as if Shakra's standard
had been raised, but fell down because
the machines to work the standard failed.
a serious promise
All the advisers, pure in their vows, ap-

proached. It was like the rishis rushing to
Yayati when the time for his death arrived.

Shatrughna also saw that Bharata was
a feeling of being sad
overcome with sorrow. Remembering the
king, he also lost his senses and fell down
on the ground. It was as if he[269] went
to express sadness extreme suffering
mad. He lamented in great misery. He
remembered all the many qualities that
his father had possessed. ‘We are being
to disturb or excite to make one fully involved
agitated and have been immersed in this
a deep sadness
ocean of grief. This is because of Manth-
ara’s terrible influence and Kaikeyee is like
a type of large animal something helpful
a crocodile swimming in the two boons. O
father! As a child, you have always tended
easily broken or damaged
to the delicate Bharata. He is lamenting.
to leave and never return
Abandoning him, where have you gone?
You have always given us everything that

we desired—food, drink, garments (piece of clothing) and ornaments (way to make a thing attractive). Why don't you do that now? As a king, you knew about dharma and were great-souled. Without you, the earth should be shattered (to suddenly break into pieces). Why is it not being shattered? Our father has gone to heaven (the place where God lives) and Rama has resorted to the forest. What is the point of remaining alive? I should enter the fire. I am without a brother. I am without a father. Ayodhya, ruled by the Ikshvakus, is empty. Why should I return there? I should enter a hermitage (a place where one lives alone).'

Hearing their lamentations (expression of being very sad) and witnessing their distress (anxiety or pain), all their followers were again immersed (to make one fully involved) in great grief (a deep sadness). Both Shatrughna and Bharata were exhausted (to tire out completely) and distressed (to worry or upset one). They writhed (to twist from side to side) around on the ground, like insensate bulls whose horns had been broken. Vasishtha was the priest of their father. Like a physician who restores to normalcy, he raised Bharata and addressed him in these words. ‘Without exception, there are three kinds of opposite sentiments all living creatures have to face.[270] Since this is inevitable, you should not behave like this.’ Sumantra knew about the truth. He raised Shatrughna and comforted him, telling him about the origin and destruction of all creatures. Those two illustrious tigers among men were raised. They were as radiant as Indra’s standard, having suffered through rains and the heat. Their eyes were still red and their speech was miserable. But they wiped away their tears. The advisers urged them to hurry with the remaining $\overset{\text{a religious act}}{\text{rites}}$.

Chapter 2(72)

Bharata was tormented by grief and wished to undertake the journey.[271] Shatrughna, Lakshmana's younger brother, addressed him in these words. 'The spirited Rama is the refuge of all creatures. What can be a greater grief to us than that he has been exiled to the forest by a woman? Lakshmana is so named because he possesses strength and valour.[272] Why did he not free Rama and restrain our father? Even before the act had happened, on considering good and bad policy and on seeing that the king had resorted to a wrong path,

to cause to feel extreme pain

shelter from danger

to force to live abroad

determination in facing danger

to keep under control

state of forcing to submit
having come under the subjugation of a
to keep under control
woman, he should have restrained him.'

While Shatrughna, Lakshmana's younger
brother, was speaking in this way, Kubja
to make more attractive
appeared at the eastern gate, adorned in
having an attractive quality
every kind of ornament. She was radiant
piece of clothing to spread over a surface
in royal garments and was smeared with
a wood with a pleasant smell
the essence of sandalwood. Attired in
thing that wraps around
colourful girdles, she looked like a female
a type of animal a strong thick string
monkey, bound with ropes. She was the
someone who does wrong evil
perpetrator of an extremely wicked deed.
one who guards a door
On seeing her, the doorkeepers seized the
causing suffering
cruel Kubja. Delivering her to Shatrughna,
they said, 'It is because of what she did
that Rama has left for the forest and your
to stop having or doing
father has given up his life. This is the

evil causing suffering
wicked and cruel one. Do what you want
with her.'

a serious promise
Shatrughna, firm in his vows, was
very sad to give an order
extremely miserable. He instructed all
those in the inner quarters in these words.
someone who does wrong something that is done
'This perpetrator of cruel deeds has led
an event causing harm
to this great calamity and owes a debt
to my brothers and my father. Let her
to get as a result of action
reap the fruits of her action.' Kubja was
surrounded by her friends. Having said
to take quickly
this, he powerfully seized her, so that the
to fill with repeated sound
residence echoed with her cries. Hearing
Shatrughna's angry words, all her friends
to run away from danger
became extremely miserable and fled
in different directions. All those friends
came to the following conclusion. 'The
way he is advancing, he will destroy all

of us. The illustrious Koushalya knows about dharma and is generous and compassionate. Let us seek refuge with her. It is certain that she is our only refuge.' The eyes of Shatrughna, tormentor of enemies, were coppery red with rage. He dragged the shrieking Kubja along the ground. As Manthara was dragged along the ground, her many colourful ornaments were strewn around on the floor. When those ornaments were strewn around, the radiant royal palace was as resplendent as the autumn sky.[273] The powerful one, bull among men, seized her in his rage. He reprimanded Kaikeyee in harsh words. Kaikeyee was extremely miserable and pained at these harsh words. Terrified of

shelter from danger
Shatrughna, she sought refuge with her
own son. On seeing her and the angry
Shatrughna, Bharata said, ‘Among all
living beings, women should never be
used to express polite apology
killed. She should be pardoned. Kaikeyee
evil
is wicked and evil in conduct. However,
Rama is devoted to dharma and will be
angry if I were to kill my mother. But for
this, I would have killed her. Raghava has
dharma in his soul. If he gets to know that
this Kubja has been killed, it is certain that
he will not speak to you or to me.’ Hearing
Bharata’s words, Shatrughna, Lakshmana’s
younger brother, controlled his
a strong feeling of anger
rage and released Manthara. Manthara fell
down at Kaikeyee’s feet. Suffering greatly,
deserving sad feelings to move with force
she lamented piteously and sighed. Flung

done for no reason
away by Shatrughna, Kubja was senseless
a large brown bird
and grief-stricken, like a female curlew
that had been captured. On seeing her,
Bharata's mother gently comforted her.

Chapter 2(73)

It was the morning of the fourteenth day. Those entrusted with the task of anointing a king assembled and addressed Bharata in these words. 'Dasharatha, senior to all our seniors, has gone to heaven. Rama, the eldest, has been exiled and so has the immensely strong Lakshmana. O greatly illustrious king! You should be our king now. Without a leader, it is fortunate that the kingdom has not suffered from a calamity so far. O Raghava! O son of a king! With everything required for a consecration, your own relatives and the citizens

to wait for
are awaiting you. O Bharata! Accept this
a country ruled by a king
great kingdom of your father and grandfathers.
a male animal
O bull among men! Consecrate
to promise time and attention
yourself and save us.’

Bharata circumambulated all the vessels
a commitment to a purpose
kept for the consecration. Firm in his
a serious promise
vows, he replied to all those people. ‘In our
people from one's family
lineage, it has always been proper that the
to give one legal power
kingdom should be vested with the eldest.
to succeed in doing
O those who are accomplished! You should
not speak to me in this way. My brother,
of greater age one who has power and control
Rama, is elder to me and he will be the lord
to exist or be present
of the earth. I will reside in the forest for
fourteen years. Let a large and extremely
strong army, with the four kinds of forces,
to connect by a bar
be yoked. I will bring my elder brother,
Raghava, back from the forest. Placing all

a ceremony with a crown
these objects required for the coronation
the benefit of one
in front of me, for Rama’s sake, I will go
to the forest. With these objects, I will
to make holy a kind of wild animal
consecrate that tiger among men there. I
to come back with
will bring Rama back, like bringing back
of giving up something
the sacrificial fire.[274] I will not allow the
one who pretends to be by mother to be
to exist or be present
successful. I will reside in the impenetrable
impossible to pass through
forest and Rama will be the king.
a person skilled in crafts
Let artisans create a path through flat and
not even
uneven terrain. Let those who know about
impenetrable paths protect us along the
way.’ For Rama’s sake, the son of the king
spoke in this way. All the people replied in
highest in degree or quality
these supreme and excellent words. ‘Since
you have spoken in this way, let Padma
always be with you, in the form of Shri.[275]

You have desired to give away the earth to
a person who is older
your elder, the son of the king.’ They heard
highest in degree or quality
those supreme words spoken by the son
of the king. Because of their delight, tears
having impressive qualities
of joy fell down from their noble eyes.

Hearing those words, the advisers and
one who gives advice as a job
the counsellors were delighted and abandoned
extreme suffering
their misery. They said, ‘O supreme
among men! Following your instructions,
devoted men and large numbers of artisans
a person skilled in crafts
will be engaged to construct the road.’

Chapter 2(74)

Those who knew about land and the regions, those accomplished with strings,[276] brave ones engaged in their own tasks, diggers, those who worked with machines, labourers, architects, men accomplished about machines, carpenters, road builders, those who would cut down trees, those who would dig wells, those who would do plaster work, those who would work with bamboo and those who were capable, departed, placing the supervisors at the front. That large crowd of men departed joyously and was as radiant

as the great force of the ocean at the time
to succeed in doing
of the full moon. They were accomplished
in building roads and each engaged himself
in his own appointed task, with his
belonging to each person
own respective implement. They thus
advanced. Those people cleared away
plant that grows on a surface
creepers, lantanas, shrubs, trees and rocks.
Cutting down many kinds of trees, they
created a path. Some planted trees in spots
where there were no trees. Others used
a small sharp weapon
axes, hatchets and sickles to cut down
a group of small trees
thickets. Other strong ones, stronger than
a small mass of something
the others, removed clumps of *veerana*
grass. Here and there, they levelled the
impossible to pass through
impenetrable parts. Some filled up wells
a small hole on a surface
and pits with earth. Some levelled the
towards the lower level
spots that sloped downwards. Bridges

were built where they could be constructed.
Throughout the region, the men
to suddenly break into pieces
crushed and shattered obstructions that
stood along the way. In a short while,
long passage filled with water
many canals and wells were built. There
were many such and some of them looked
like oceans. In spots where there was no
water, many excellent wells were dug and
to make more attractive
decorated with platforms around them.
to cover with this substance
The surface of the road was plastered and
to produce flowers
lined with blossoming trees, on which,
affected by alcohol or drugs
intoxicated birds chirped. The road was
decorated with flags. The road was decorated
with many kinds of flowers and
drop or spread small amounts
sprinkled with water mixed with the
a pleasant smell a wood with a pleasant smell
fragrance of sandalwood. Constructed for
those many soldiers, the road was as

having an attractive quality
radiant as a road to heaven. The super-
a person who manages another   to give an order
visors were men who had been instructed
for the purpose. In a beautiful spot that
full of liquid
had many kinds of succulent fruit, they
the place where someone lives
constructed a residence for the great-
to make more attractive
souled Bharata. Adorned with many kinds
a small fancy object
of ornaments, this itself looked like an
ornament. Those who knew about such
to make a decision   suggesting future success
things determined an auspicious nak-
shatra and at that time, camps were set up
for the great-souled Bharata. Each of these
a deep wide channel to protect
was surrounded by moats and walls of
earth. Each of these possessed excellent
a clear deep blue jewel
roads and looked like sapphires. There
a ring or rope made of leaves
were garlands of mansions and walls and
a structure to protect a place   to build
fortifications were erected around them.
to make more attractive
Each had excellent and large roads, decor-

a large and impressive house
ated with flags. The tops of the mansions
were like vimanas and extended up into
the sky. As they rose up, they were as
very bright and attractive
resplendent as Shakra's city. With many
a small group of trees
trees and groves, the road approached the
Jahnavee, which was full of cool and sparkling
shining with bright light to live in
water and populated by giant fish. The
having an attractive quality
clear and sparkling night is radiant with
the moon and a large number of stars.
happening gradually over time
Constructed progressively and auspiciously
in a successful manner
by the artisans, the beautiful royal
road was as resplendent as that.

Chapter 2(75)

There were bards and minstrels, eloquent in the use of words. On that *nandimukha* night,[277] they praised Bharata with auspicious words of praise. There was a drum that was used to sound the progress of the yamas. This was struck with a golden drumstick. Hundreds of conch shells, with loud and soft notes, were blown. The sky was filled with the extremely large sound of trumpets. Bharata was already tormented by sorrow and this increased his grief. Awoken by the sound, Bharata instructed that it should

to stop doing
cease. He said 'I am not the king.' He next
told Shatrughna, 'O Shatrughna! Look at
the great injury Kaikeyee has caused to the
world. King Dasharatha has left, releasing
a deep sadness the state of being successful
this grief on me. This royal prosperity,
with dharma as its foundation, belongs
to be a part of
to the great-souled king who followed
to move back and forth
dharma. It is now being tossed around,
the person who directs a ship
like a boat without a steersman in the
done for no reason
water.' On seeing Bharata senseless, lamenting
to cry
in this way, all the women wept
piteously, in loud tones.

When they were lamenting in this way,
admired for past achievements
the immensely illustrious Vasishtha, who
knew about the dharma of kings, entered
group that has gathered one who has power and control
the assembly hall of the lord of the Ikshvakus.
to make more attractive
It was beautiful, decorated with

molten gold, gems and jewels and was like Sudharma.[278] The one with dharma in his soul entered with his followers. The one who knew all the Vedas seated himself on a golden seat that was strewn with spreads. He then instructed the messengers, 'Without being distracted, quickly summon the brahmanas, kshatriyas, warriors, advisers and leaders of the armies. We have to perform an extremely urgent task.' A large and tumultuous sound was generated, as chariots, horses, elephants and people started to assemble. Bharata arrived, like Shatakratu of the immortals, and all the subjects greeted him, as if he was Dasharatha. Adorned by Dashratha's son, the assembly hall was like a lake with

quiet and peaceful a cut and shined stone
tranquil waters, filled with water, gems,
a type of sea creature a large sea animal a large snake
conch shells, gravel, whales and serpents,

just as, in earlier times, it used to be with

Dasharatha.

Chapter 2(76)

The well-designed assembly hall was full of noble people and was like the night, adorned by the full moon. Bharata, full of understanding, saw it. The noble ones were seated on their own respective seats and he saw it, dazzling like a night of the full moon after the end of the monsoon. The priest, knowledgeable about dharma, looked at all the royal and ordinary people and addressed Bharata in these gentle words. 'O son![279] Having followed dharma, King Dasharatha has gone to heaven. He has given you this prosperous earth, full of riches and grain. Rama is virtuous and upholds the truth. Remembering dharma, he did not cast aside his father's command, just as a rising moon does not cast aside the moonlight. Bereft of thorns, your father and your brother have given you this kingdom. Enjoy it. With the delighted advisers, quickly arrange for the coronation. Let those from the north, from the west, from the south, those without kingdoms[280] and those from the boundaries of the ocean bring you crores of jewels.'

Hearing these words, Bharata, knowledgeable about dharma, was filled with sorrow. He mentally thought of Rama and desired to ensure dharma. In a voice overcome with tears and in a tone like that of a swan, in the midst of the assembly, the youth reprimanded the priest. 'I have followed brahmacharya and having acquired learning, have bathed.[281] I am intelligent and endeavour to pursue dharma. How can someone like me steal someone else's kingdom? How can someone born from Dasharatha steal a kingdom? Both I and the kingdom belong to Rama. You should speak in accordance with dharma. He is elder and superior, possessing dharma in his soul. He is the equal of Dileepa and Nahusha.[282] As did Dasharatha, Kakutstha should receive the kingdom. If I commit this crime, I will act like an ignoble person and will not go to heaven. In this world, I will become the

one who causes pollution
defiler of the lineage of the Ikshvakus. I do
evil
not take delight in the wicked act perpetrated
to do something illegal
by my mother. From here, I am
a word used to begin a letter
joining my hands in salutation and bowing
to bend to greet or show respect
down before the one who is in the
impossible to pass through highest in degree or quality
impenetrable forest. He is supreme among
an animal with two feet
bipeds and I will follow King Rama.
a country ruled by a king
Raghava deserves the kingdom of the three
worlds.' Hearing those words, in conformity
widely accepted behaviour a member of a royal court
with dharma, all the courtiers shed
to make one fully involved
tears of joy, their minds immersed in
not able to do something to come back with
Rama. 'If I am incapable of bringing back
having impressive qualities to exist or be present
the noble one from the forest, I will reside
in the forest, as the noble Lakshmana is
doing. I will use every means, even force,
to bring him back. I will present the noble
group that has gathered morally good
one before this assembly of virtuous

people who possess all the qualities.’ With dharma in his soul and affectionate towards his brother, Bharata spoke in this fashion. Sumantra, skilled in counsels, was nearby and he addressed him in these words. ‘O Sumantra! Arise. Follow my command and go quickly. Summon the forces and ask them to leave swiftly.’ Thus addressed by the great-souled Bharata, Sumantra cheerfully instructed that everything should be done as he[283] had desired. The ordinary soldiers and the commanders of the forces were delighted on learning about the journey to bring back Raghava. Knowing this, in every house, the wives of all the warriors were also filled with joy and urged their husbands to hurry. The commanders of the forces urged all the forces—horses, bullock carts, chariots that were as fleet as thought and warriors. Bharata saw that the army was ready. In the presence of his preceptor,[284] he spoke to Sumantra, who was by his side. ‘Swiftly prepare my chariot.’

Happy, he accepted Bharata’s instructions. He yoked the chariot to excellent steeds and brought it, ready to leave. Raghava[285] was powerful and firm in adherence to the truth. He spoke what was appropriate. He was firm and truth was his valour. The illustrious one wanted to go to the great forest to seek the favours of his elder.

Bharata said, ‘O Sumantra! Arise quickly and go. Tell the leaders of the forces to yoke the army. For the welfare of the world, I desire to seek Rama's favours and bring him back from the forest.' The son of the suta was thus directly instructed by Bharata to accomplish his desire. He instructed all the leaders of the ordinary soldiers, the commanders of the armies and the well-wishers. Every family arose and started yoking chariots to camels, mules, elephants and well-bred horses—royalty, vaishyas, *vrishala*s and brahmanas.[286]

Chapter 2(77)

When it was morning, Bharata arose
to go up
and wishing to see Rama, ascended an
a vehicle pulled by horses to leave a place
excellent chariot and swiftly departed.
leader of a religious ceremony
All the ministers and priests ascended
chariots that were like the sun's chariot,
to connect by a bar
yoked to horses, and proceeded ahead of
him. There were nine thousand elephants
that had been prepared in the proper way.
They followed Bharata, the delight of the
people from one's family
Ikshvaku lineage, on his journey. There
one who uses a bow and arrow
were six thousand chariots with archers
armed with many kinds of weapons.
admired for past achievements
They followed illustrious Prince Bharata

on his journey. There were one hundred
a person who rides something
thousand horses and riders. They followed
admired for past achievements
illustrious Prince Bharata Raghava on his
journey. Kaikeyee, Sumitra and the illustrious
bright and shining
Kousalya left on a radiant vehicle,
chance of a thing to happen
delighted at the prospect of bringing Rama
showing happiness
back.[287] Cheerful in their minds at the
prospect of seeing Rama and Lakshmana,
having impressive qualities
to talk
that noble assembly left, conversing
an exciting action
about his[288] wonderful exploits. 'He is
mighty-armed and as dark as a cloud. He
a serious promise
is firm in his spirit and firm in his vows.
When will we see Rama, the dispeller of
extreme suffering
the world's misery? As soon as we see
to make a thing go away or end
him, Raghava will dispel our grief, just
as the rising sun dispels darkness from
all the worlds.' Delighted, they addressed

suggesting future success
each other in these auspicious words.
to hold in one's arms
The citizens embraced each other and
proceeded. There were others there who
one who buys and sells items
were respected, merchants and ordinary
people. All of them also left, delighted at
chance of a thing to happen
the prospect of seeing Rama. There were
a cut and shined stone
some who worked with gems, those who
fashioned beautiful pots, those who were
one who fixes wooden objects
carpenters, those who made weapons,
a type of male bird
those who worked with peacock feathers,
those who used saws, those who fashioned
a small fancy object to go through with force
ornaments, those who pierced gems, those
an animal's long large tooth
who worked with tusks, those who worked
wet matter that becomes hard
with plaster, those who made their living
a pleasant smell one who makes gold items
through fragrances, famous goldsmiths,
made of animal hair
those who wove woollen blankets, those
to put on attractive clothes a medical doctor
who bathed and attired people, physicians,

substance in religious services purify by heating and cooling
incense makers, those who distilled liquor,
one who makes men's clothes
washermen, tailors, leaders of villages and
the act of living in a place a person who catches fish
habitations, dancers, fishermen and their
women. All of them proceeded. There were
self-controlled brahmanas, learned in the
Vedas and respected for their conduct.
with a leg on each side of animal with a sex part removed
Astride thousands of bullock carts, they
to put on attractive clothes
followed Bharata. They were attired in
to put oil on someone
pure and excellent garments, anointing
a wood with a pleasant smell
themselves with red sandalwood paste.
moving very fast
All of them swiftly followed Bharata, on
many kinds of vehicles. Delighted and
comforted, the soldiers followed Bharata,
Kaikeyee's son.

The army was thus stationed there. On
seeing the army following him and Ganga,
suggesting future success
full of auspicious waters, ahead of him,

Bharata, accomplished in the use of words, spoke to all his advisers.[289] ‘It is my desire that the entire army should set up camp. They are exhausted. We will cross this great river tomorrow. I desire to descend into the waters of the river and offer the funeral water rites to the king who has left for heaven.’ Hearing his words, the self-controlled advisers agreed. They arranged for separate camps for everyone, in accordance with each one’s wishes. They carefully set up camp on the banks of the great river, Ganga. With all the equipment, the army looked beautiful. The great-souled Bharata resided there, thinking about how he would bring Rama back.

Chapter 2(78)

The banks of the river Ganga were full of flags. On seeing these, the king of the nishadas[290] spoke urgently (very important) to his kin (one's relatives). 'From here, this giant army is seen to have the appearance of an ocean. Though I have been thinking about this in my mind, I cannot see an end to this. There is a giant *kovidara* standard on a chariot (a vehicle pulled by horses).[291] Perhaps he will bind our fishermen (a person who catches fish) or slay (to kill) us. Dasharatha's son, Rama, has been banished (to send someone away) from the kingdom (a country ruled by a king) by his father. Perhaps Bharata, Kaikeyee's son, has advanced so as to kill him. Rama, Dasharatha's son, is my lord and my friend too. To accomplish his desires, armour yourselves and remain on this bank of the Ganga. Let all our servants station themselves along the river Ganga. Let the army subsist on meat, roots and fruit and protect the river. Let there be five hundred boats, each with one thousand fishermen. Let them remain ready.' These were his instructions. 'If Bharata is kindly disposed towards Rama, only then will he be allowed to safely cross the Ganga now.' Having said this, Guha, the lord of the nishadas, took fish, meat and honey as offerings and approached Bharata. The powerful son of the suta[292] saw him approach and the humble one spoke to Bharata with humility. 'This lord

one who has power and control
to succeed in doing
protective clothing
a person who catches fish
wanting to do something
a sweet food made by bees
not proud
the state of not having pride

one's relatives
is surrounded by one thousand of his kin.
having knowledge
He is knowledgeable about the Dandaka
forest and has also been your brother's
friend for a long time. O Kakutstha!
one who has power and control
Therefore, let Guha, lord of the nishadas,
see you. There is no doubt that he will
know where Rama and Lakshmana are.'
suggesting future success
Hearing the auspicious words spoken by
Sumantra, Bharata replied, 'Let Guha see
to get a thing by effort
me quickly.' Having obtained permission,
Guha was delighted. Surrounded by his
in a way without pride
kin, he humbly approached Bharata and
spoke these words. 'This region is like a
pleasure garden and we are your subjects.
We are presenting ourselves before you.
to exist or be present
Reside in this family of your servants.
These roots and fruit have been collected

by the nishadas. There is fresh and dried
of less importance
meat and large amounts of inferior and
of high quality a transportation fee
superior forest fare. I hope your army will
eat and spend the night here. After accepting
different from each other
these diverse objects of desire, you can
leave tomorrow with your soldiers.’

Chapter 2(79)

Thus addressed by Guha, the lord of the nishadas, the immensely wise Bharata replied in words that were full of purport and meaning. 'O friend of my senior! An army like this is extremely large. Your desire to extend hospitality to them is indeed great.' Having spoken these excellent words to Guha, the immensely energetic and prosperous Bharata again addressed the lord of the nishadas in these words. 'O Guha! Which route should I follow to reach Bharadvaja's hermitage? This difficult region is impenetrable and the waters of the Ganga are difficult to cross.’ Hearing the words of the intelligent prince, Guha, who was used to travelling in impenetrable regions, joined his hands in salutation and spoke these words. ‘O immensely illustrious prince! These self-controlled servants, who are archers, will follow you. I will also follow you. I hope you are not going because you harbour ill intentions towards Rama, unblemished in deeds. This large army leads me to suspect that.’ Bharata was as clear as the sky.[293] Thus addressed, he spoke to Guha in gentle words. ‘Let there never be such a time. You should not have suspected me. Raghava is my elder brother and is like a father to me. Kakutstha is residing in the

forest and I am going to make him return.
O Guha! You should not think otherwise. I
tell you this truthfully.’ Hearing the words
having great happiness
spoken by Bharata, his face became joyful
and delighted, he again addressed Bharata
in these words. ‘You are blessed. On the
surface of the earth, I do not see anyone
to try very hard to do
like you. Though you did not strive for it,
to get a thing by effort
you obtained this kingdom and you wish
something that is done
to cast it aside. Your deeds will indeed be
to tell one about — time without an end
recounted in this world for an eternity,
since you wish to bring Rama back from
an event causing harm
the calamity he is in.’ While Guha was addressing
Bharata in this way, the sun lost
a warm soft light
its radiance and night arrived.

pleasing to look at
Tended to by Guha, the handsome one[294]
made the army set up camp and with Shat-

rughna, lay down on a bed. As he thought about Rama, who did not deserve this kind of misery, the great-souled Bharata grieved. He only looked towards dharma. At the time of a forest conflagration, a fire can be hidden inside a hollow tree. Like that, an inner fire burnt and tormented Raghava.[295] Generated by this fire of grief, perspiration exuded from all over his body, just as the rays of the sun scorch snow on the Himalayas and make them flow. His thoughts were like mountainous caverns. His sighs were like dark minerals. His misery was like clumps of trees. His sorrow and exhaustion were like summits. His swooning was like that of beasts. His torment was like herbs and bamboo. Kaik-

to attack in a violent way   a deep sadness
eyee's son was assailed by great grief that
after that
was like a mountain. Thereafter, the noble
Bharata composed himself and with his
relative,[296] went and met Guha. Bharata
was low in spirits, but Guha again assured
of greater age
Bharata about his elder brother.

Chapter 2(80)

Then Guha, who was familiar with impenetrable regions, told the immeasurable Bharata about the good conduct of the great-souled Lakshmana. 'I spoke to Lakshmana, the possessor of qualities. Extremely attentive to protecting his brother, he remained awake, wielding an excellent bow and arrows. "O father![297] This comfortable bed has been prepared for you. O descendant of the Raghava lineage! Lie down here, comfortably and happily. You are used to comfort and all of us are used to hardships. O one with dharma in your soul! It is appropriate for us to remain awake and protect him. There is no one on earth whom I love more than Rama. Do not be anxious. In your presence, I am telling you that this is not a falsehood. Through his favours, I desire to obtain great fame in this world. I wish to obtain great dharma, not only mere artha. Rama, my beloved friend, is lying down with Sita. With my kin, and with bows and arrows in our hands, we will protect him. There is no one who wanders around in this forest who is unknown to me. In a battle, we are capable of withstanding an army with the four kinds of forces." Thus did I speak to the great-souled Lakshmana. However, he only looked towards dharma and en-

suited for a purpose
not sleeping
afraid or nervous
a lie or inaccuracy
to get a thing by effort
state of being well known
small or not important
very much loved
one's relatives
a weapon used for shooting
to move around
to deal with successfully
to ask in a serious way

treated all of us. "With Sita, Dasharatha's
not having a covering
son is lying down on bare ground. How is it
possible for me to get sleep, life or happiness?
not able to do something
All the gods and asuras are incapable
to deal with successfully
of withstanding him in a battle. O Guha!
to look
Behold. With Sita, he is lying down on a
bed of grass. He alone, among Dasharatha's
sons, possesses his[298] qualities and he was
to get a thing by effort a simple and plain thing
obtained after great austerities and many
physical or mental effort to cause to go away
kinds of exertions. Having banished him,
the king will not live for a long time. It is
certain that the earth will soon become a
a woman whose husband has died
widow. It is certain that the women in the
complete and total a loud cry
royal palace will utter great shrieks now
to tire out completely
and exhausted thereafter, there will be
showing positive feelings
silence there. I am not hopeful that
Kousalya, the king and my mother will

survive through this night. Perhaps my mother will look towards Shatrughna and remain alive. However, Kousalya, the mother of a brave son, will be destroyed. My father will not be able to accomplish his heart's desire of getting Rama consecrated in the kingdom and, countered and unsuccessful, will be destroyed. When the time of my father's death presents itself tomorrow, all those who have been successful in their objective will perform the funeral rites for the king. The crossroads are beautiful, the wide roads are laid out well.[299] There are mansions and palaces, decorated with all the jewels. There are hordes of elephants, horses and chariots. There are the sounds of trumpets blaring.

It is full of all the signs of welfare and populated by happy and healthy people. It is full of gardens for pleasure and there are assemblies and festivals. They roam around happily in the capital that was my father's. When he[300] has accomplished his pledge of truth and the period is over, together with him, will we, happy and well, enter that place?" Thus did the extremely great-souled prince lament, standing there. The night passed. When the sparkling sun rose in the morning, they matted their hair. On these banks of the Bhageerathee, I happily conveyed them across. Both of them sported matted hair and were attired in garments made out of the barks of trees. They were ex-

a group of animals
tremely strong, like two leaders of herds of
a very hot day
elephants. Those two scorchers of enemies
to hold so one is ready to use a weapon used for shooting
wielded supreme arrows, bows and
a type of weapon
swords. They glanced back at me and left
with Sita.’

Chapter 2(81)

not pleasant
Hearing those extremely unpleasant
words from Guha, Bharata started to think
about the unpleasant words that he had
being attractive and gentle
heard. He was delicate and great in spirit.
He was mighty-armed and possessed
a large wild cat
the shoulders of a lion. He was young
pleasing to look at a type of flowering plant
and handsome, with large eyes like lotus
the colorful part of a flower
petals. He sighed for a while and after
upset
some time, became extremely distressed.
He suddenly fell down, like an elephant
that has been struck in the heart with a
a stick to make an animal move
goad. Shatrughna was standing nearby.
not awake
On seeing the state the unconscious

Bharata was in, he was $\overset{\text{to cause pain to}}{\text{afflicted}}$ by grief, and $\overset{\text{to hold in one's arms}}{\text{embracing}}$ him in his arms, began to $\overset{\text{an expression of sadness}}{\text{lament}}$ loudly. All Bharata’s mothers were lean from fasting. They were $\overset{\text{upset}}{\text{distressed}}$ and $\overset{\text{very sad}}{\text{miserable}}$ on account of their husband. They rushed towards him, when he fell down on the ground. They surrounded him and $\overset{\text{to cry}}{\text{wept}}$. Distressed in her mind, Kousalya bent down and embraced him. Distressed by grief, she was $\overset{\text{showing love}}{\text{affectionate}}$ towards him, as if towards her own child. Weeping, she asked Bharata, ‘O son! Are you suffering from any disease in your body? This royal $\overset{\text{people from one's family}}{\text{lineage}}$ is now dependent on your remaining alive. O son! Now that Rama has left with his brother, my survival is $\overset{\text{subject to chance}}{\text{contingent}}$ on seeing that you are alive. King Dasharatha has died and you alone are our protector now. O son! I hope you have not heard anything unpleasant about Lakshmana, or about my only son, who left for the forest with his wife.'

The immensely illustrious one[301] regained his composure in an instant. Though he still seemed to be weeping, he comforted Kousalya and addressed Guha in these words. 'Where did my brother, Sita and Lakshmana spend the night? O Guha! Where did they make their beds for lying down? What did they eat? Tell me.' Asked by Bharata, Guha, the lord of the nishadas engaged in ensuring the welfare of his guests, reported the arrangements he had made for Rama. 'There were superior and inferior kinds of food and many kinds of fruit. For Rama's consumption, I brought many such. Rama, for whom truth is his valour, refused all these. Remembering the dharma of kshatriyas, he did not accept any of these.[302] O king! The great-souled one entreated us in this way. "O friend! We must not accept. We must always give." With Sita, the immensely illustrious Raghava fasted and drank the water that had been brought by Lakshmana. Lakshmana drank the water that was left. After that, the three of them observed silence and controlling themselves, observed the sandhya rites. After this, for Raghava's sake, Soumitri quickly brought kusha grass himself and prepared an aus-

picious bed. With Sita, Rama lay down on that bed. Washing their feet with water, Lakshmana withdrew. On this grass at the foot of this inguda tree,[303] Rama and Sita lay down and spent the night. Lakshmana,
a very hot day — protective clothing
scorcher of enemies, wore armour made
a type of reptile — the inside part of the hand
of lizard skin on his palms and fingers. He
a case for carrying arrows
tied a quiver full of arrows on his back. He
a weapon used for shooting
strung a giant bow. Throughout the night, he stood there, circling them. With an excellent bow and arrows, I also stood there
one's relatives
with Lakshmana. So were my kin, without
something that makes it difficult to think
distraction and with bows in their hands. Like the great Indra, he[304] protected him.’

Chapter 2(82)

With his advisers, Bharata heard this entire accurate account. He arrived at the foot of the inguda tree and saw the spot where Rama had lain down. The great-souled one told all his mothers, ‘This is where he lay down in the night, with his body pressing down on the ground. He was born in an immensely fortunate lineage from the intelligent and immensely fortunate Dasharatha. Rama does not deserve to sleep on the ground. The tiger among men used to lie down on a bed spread with the best collection of covers. How could he lie

not having a covering
down on the bare ground, covered with
being covered with hair — the official home of a king
hairy antelope skin? There was a palace,
with tops like vimanas, with constant
a structure to protect a place — to make more attractive
fortifications. The floor was decorated
with gold and silver and there were the
best of carpets. There were wonderful
a pleasant smell
collections of flowers and fragrances of
a wood with a pleasant smell
sandalwood and aloe. It[305] was like a white
producing a lasting sound
cloud in complexion, resounding with the
a bright colored bird
sounds of a large number of parrots. There
were the sounds of singing and musical
to make sounds like a bell
instruments, the tinkling of the best of
way to make a thing attractive
ornaments. He always woke to the sound
a musical instrument — a very hot day
of drums. At that right time, the scorcher
of enemies awoke to the sounds of praise
a song or poem — a musician in the Middle Ages
and ballads sung by many bards, minstrels
one good in telling stories
and raconteurs. I no longer have faith in

to show clearly
truth being manifested in this world. My
to surprise and confuse
mind is indeed confounded. It is my view
that all this is nothing but a dream. It is
the state of being a god
certain that there is no divinity who is
what happens in the future
greater than destiny, since a person like
Rama, Dasharatha's son, had to lie down
not having a covering
on the bare ground. The beautiful Sita is
the daughter of the king of Videha and
very much loved
Dasharatha's beloved daughter-in-law. She
too had to lie down on the ground. My
brother made his bed on this hard ground
to throw with a quick motion
and as he tossed around in his sleep, the
to press out of shape
grass bears the marks of being crushed by
a leg or arm a very small piece or spot
his limbs. Since, here and there, specks of
gold can be seen, I think that Sita must
have slept on this bed without taking her
a small fancy object something long like a string
ornaments off. Since strands of silk have

got attached to the grass, it is clearly evident
obvious piece of clothing
that Sita's upper garment must have
to cause to get caught in
got entangled. I think that the young and
leading a strict simple life
ascetic lady must have been happy lying
down with her husband. Though she is
being attractive and gentle
delicate, Maithilee cannot have experienced
a feeling of being sad people from one's family
any sorrow. He was born in a lineage
a man who rules an empire
of emperors. He is the one who brings
happiness to all the worlds. He is loved by
all the worlds. He has cast aside his beloved
very much loved a country ruled by a king
and supreme kingdom. Raghava is
pleasing to look at
handsome, with red eyes and the complexion
the natural color of the skin
of a blue lotus. He deserves happiness,
emotion of not feeling glad
not unhappiness. How could he lie down
on the ground? Since she has followed her
husband to the forest, Vaidehi has indeed
been successful in her objective. Without

that great-souled one, there is no doubt
that all of us have suffered. The earth
seems empty to me, without anyone to
to control the direction — the place where God lives
steer it. Dasharatha has gone to heaven
and Rama has resorted to the forest. Even
to live in a particular place
though he resides in the forest, this earth
is protected by the strength of his arms
to want very much
and no one can covet it. The capital is
not guarded — a tall wall around an area
unprotected. The ramparts are empty of
guards and there is no one to control the
horses and elephants. The gates of the city
obvious
have been thrown open. It is evident that
to worry or upset one
the soldiers are distressed. Everything is
a terrible disaster
exposed, as if during a catastrophe. However,
to think of in a certain way — to cause to die
regarding it as poisoned food, even
the enemies do not wish to taste it. From
today, I will lie down on the ground, or on

grass. I will subsist on fruits and roots. I will always don matted hair and bark. For his sake, I will happily reside for the rest of the time in the forest.[306] Thus, the pledge will not be rendered false, though he will be freed from it. Instead of his brother,[307] Shatrughna will dwell in the forest with me. With Lakshmana, let the noble one rule over Ayodhya. The brahmanas will crown Kakutstha in Ayodhya. May the gods make this wish of mine come true. Bowing down my head, I will seek his favours and entreat him in many ways. He should not disregard me. However, if he does not accept it, for a long time, I will live in the forest with Raghava.’

Chapter 2(83)

Having reached the banks of the Ganga, Raghava Bharata spent the night there. Waking at the right time, he told Shatrughna, 'O Shatrughna! Awake. Why are you still asleep? Quickly bring the fortunate Guha, lord of the nishadas, here, so that the army can cross.' Urged by his brother, Shatrughna replied in these words. 'I am awake. I am not asleep. I have been thinking about the noble one.'[308] While those two lions among men were conversing with each other, Guha arrived. Joining his hands in salutation, he spoke to Bharata. ‘O Kakutstha! Did you happily spend the night on the banks of the river? Are you well, with all your soldiers?’ Hearing Guha’s words, which were uttered with affection, Bharata, devoted to Rama, addressed him in these words. ‘O king! Honoured by you, we have happily spent the night. Let servants with many boats ferry us across the river.’

to say
a feeling of liking someone
to carry or move on a vehicle

Hearing Bharata’s instructions, Guha hurried. He entered the city and spoke to his relatives. ‘Arise. Awake. May you always be fortunate. Fetch boats, so that the army can be ferried across.’ Thus addressed and obeying the commands of their king, they quickly arose. From every direction, they collected five hundred

to stop sleeping
to go for and bring back
to do a command

boats. Some were marked with the *svastika*
sign. Some were excellent, with large bells.
to make more attractive
They were adorned with flags and sails
to cause to open
were unfurled. To the sounds of praises,
Guha brought an excellent boat that was
marked with the svastika sign and was
a cover to keep one warm
spread with a white blanket. Bharata, the
to a great extent
immensely strong Shatrughna, Kousalya,
Sumitra and the other royal women
climbed on to this. However, even before
a teacher
this, the priests, the preceptors and the
brahmanas climbed on. The royal women
a vehicle pulled by an animal
followed and so did the carts with provisions.
The sky was filled with the sounds
of camps being burnt,[309] people descending
to the boats and of vessels being
to control the direction
carried. The boats with flags were steered

by the servants. Bearing the people who
to go up
had ascended, they travelled swiftly. Some
were filled with women. Others carried
vehicle for carrying big loads
horses. Some carried wagons filled with
to connect by a bar
great wealth, yoked to mounts. When
they reached the other bank, the people
to go down one's relatives
descended. The servants and kin brought
those boats back, as if they were colourful
toy boats.[310] The elephants bore flags with
signs of victory and were urged by drivers
of elephants. As they swam across with
their flags, they looked like mountains.
While some climbed on to boats, others
a structure used for floating
crossed over to the other bank on rafts.
Some swam across with the use of pots
a container with a handle
and pitchers, others used their arms. The
a person who catches fish highly valued and important
fishermen helped the sacred army cross

the Ganga. At the time of *maitra* muhurta, they reached the excellent forest of Prayaga.[311] The great-souled Bharata comforted the army and as each one willed, made them set up camp. Surrounded by the officiating priests, he left to meet rishi Bharadvaja.

perform duties at a ceremony

Chapter 2(84)

From a distance that was one krosha away, the bull among men saw Bharadvaja's hermitage. Asking the entire army to remain there, he proceeded with his ministers. He knew about dharma. Therefore, he cast aside his weapons and garments and proceeded on foot. He attired himself in silken garments and placed the priest[312] ahead of him. When he could see Bharadvaja, Raghava asked the ministers to remain and went alone, following the priest. On seeing Vasishtha, Bharadvaja, the great ascetic, quickly got up from his set and asked his disciples (one who accepts teachings) to offer arghya. Having met Vasishtha, he recognized Bharata to be Dasharatha's immensely (to a great extent) energetic son and greeted (to meet a new arrival) him. The one who knew about dharma offered him arghya and padya. He then gave him fruits and one by one, asked him about the welfare (a government program to help poor) of everyone in the family. He asked about the army, treasury (a place where money is kept), friends and ministers of Ayodhya. However, knowing that Dasharatha was dead, he did not ask about the king. Vasishtha and Bharata also asked about his physical welfare, the sacrificial (of giving up something) fires, trees, disciples, animals and birds.

Bharadvaja, the great ascetic (leading a strict simple life), said that everything was well. Because he was tied to Raghava[313] with bonds of affec- (a feeling of liking someone) tion, he then addressed Bharata in the following words. ‘You are the ruler of the kingdom. Why have you come here? Tell me everything about this. Otherwise, my mind harbours a doubt. He is the slayer of enemies and being born from Kousalya, is the extender of her joy. With his brother and his wife, he has been exiled to the forest for a long period of time. He is immensely illustrious in this world. However, because he was commanded by a woman, his father instructed him to reside in the forest for fourteen years. He committed no crime. Do you wish to cause harm to him, so that you can enjoy the kingdom, bereft of thorns, with your younger brother?’ Thus addressed by Bha-

a country ruled by a king

to have in one's mind for long

someone who causes death

to force to live abroad

admired for past achievements

to give an order

to live in a particular place

sharp point on plant stems

a feeling of being sad
radvaja, tears of sorrow began to flow from
not easily seen or recognized
Bharata's eyes. He replied in an indistinct
admired for past achievements
voice, 'If an illustrious one like you thinks
to cause extreme pain
in this fashion, I am devastated. I cannot
bad behavior
even think of such wickedness. Do not
to blame for a wrongdoing
accuse me in this way. I do not approve
of what my mother did while I was away.
I am not happy with her, nor do I accept
her instructions. I have come to seek the
a kind of wild animal the act of praying to a god
favours of that tiger among men, worship
his feet and take him back to Ayodhya.
Knowing my intentions, you should show
me your favours. O illustrious one! Tell me
one who has power and control
where Rama, the lord of the earth, is now.'
Satisfied, Bharadvaja addressed Bharata
in these words. 'O tiger among men! You
people from one's family
have been born in the Raghava lineage.

It is appropriate (suited for a purpose) that you should possess good conduct towards your seniors, self-control and an inclination (a desire or tendency) to follow virtuous (morally good) people. I knew what was in your mind, but I wanted to be absolutely certain. I asked you so that your fame (state of being well known) might increase even more. I know where Rama, knowledgeable (having knowledge) about dharma, dwells (to live in a particular place), with Sita and with Lakshmana. Your brother is on the great mountain of Chitrakuta. With your ministers, reside (to exist or be present) here today. You can go to that region tomorrow. O one who is extremely wise! O one who knows about kama and artha. Act in accordance with what I want.' With his intentions clear, Bharata, generous (willing to give) in his outlook (the way one thinks), agreed to this. The son of a king

to exist or be present
made up his mind to reside in that great
a place where one lives alone
hermitage during the night.

Chapter 2(85)

When Bharata, Kaikeyee's son, made up his mind to reside there, the sage made all the arrangements to offer hospitality to the guest. Bharata said, 'You have already offered me padya and arghya and provided the guest with whatever forest fare is available.' Bharadvaja smiled and replied to Bharata, 'I know that you are kindly disposed and are content with whatever little is available. O bull among men! But I wish to feed your soldiers. Affectionate towards me, you should allow me to do this. Why did you leave your army at a distance and then come here? O bull among men! Why did you not come here with your army?' Bharata joined his hands in salutation and replied to the store of austerities. 'O illustrious one! I did not come with my soldiers because I was scared of you. O illustrious one! The best of horses, men and excellent and crazy elephants are following me, covering an extensive area. They might cause damage to the trees, water, ground and cottages in the hermitage. That is the reason I came alone.' When the supreme rishi commanded that the army should be brought there, Bharata instructed that the soldiers should be brought.

He[314] entered the place where the sacrificial fire was kept. He drank water and touched it. After this, he invited Vishvakarma[315] to arrange for hospitality towards the guests. 'I invite Vishvakarma. I invite Tvashtra too. I wish to extend hospitality. Let arrangements be made for this purpose. Let all the rivers that flow towards the east, those that flow towards the west, those that flow on earth and those that flow in the firmament come here now, from every direction. Let some have flows of maireya, let others have flows of other kinds of sura.[316] Let others flow with cool water that is like sugar cane juice. From every direction, I invoke the gods, the gandharvas, Vishvavasu, Haha, Huhu,[317] the apsaras, goddesses and female gandharvas. I invoke Ghritachee,

friendly treatment of guests

the sky

a tall grass used as sugar

liquid of fruits or vegetables

to mention

a female god

Vishvachee, Mishrakeshee and Alambusa, those who tend to Shakra and those beautiful ones who tend to Brahma. Let all of them arrive with Tumburu and all the equipment.[318] Kubera has a divine and eternal garden in a forest in the Kuru region.[319] Let it manifest itself here, with the leaves taking the form of garments and ornaments and the fruits taking the form of celestial women. Let the illustrious Soma arrange for excellent food and many and diverse kinds of bhakshya, bhojya, choshya and lehya. Let the trees give rise to wonderful garlands. Let there be sura and other things to drink. Let there be many kinds of meat.' The sage, with infinite energy acquired through meditation and austerities, pronounced these invocations in a trained voice. As he joined his hands in salutation, faced the east and meditated in his mind, one by one, all those divinities arrived. A pleasant and auspicious breeze that delighted the soul and removed the sweat began to blow from the Malaya and Dardura mountains. From the firmament, clouds started to shower down flowers. In every direction, the sounds of the drums of the gods could be heard. As that excellent breeze blew, large numbers of apsaras started to dance. The tones of the veenas of the gods and the gandharvas could be heard. The gentle, harmonious and rhythmic sound penetrated the earth, the firmament and the ears of living beings.

Those divine sounds brought happiness to the eyes of men and Bharata’s soldiers saw what Vishvakarma had arranged. There was a flat region that was five yojanas in every direction. It was covered by many layers of grass and assumed the complexion of blue lapis lazuli. There were trees there—bilva, *kapittha, panasa, beejapuraka, amalaka* and *chuta* laden with fruit.[320] The divine forest arrived from the northern Kuru region. A divine river, with many trees along its banks, also arrived. There were square and dazzling residences, with stables and lodgings for elephants. There were mansions and palaces with radiant turrets. With excellent gates, the royal residence was like a

relating to God
the natural color of the skin
loaded heavily
extremely impressive
a temporary place to stay
a large and impressive house
having an attractive quality

white cloud. This was festooned with white garlands and divine fragrances wafted through it. There was a square and extensive courtyard, with couches, seats and vehicles. It was filled with all kinds of divine drinks and divine food and garments. Every kind of food was prepared and placed in clean and sparkling vessels. All the seats were properly arranged and excellent beds were spread with handsome covers.

to cover with many objects
a ring or rope made of leaves
a pleasant smell
to move through the air
open space surrounded by walls
piece of clothing
shining with bright light
pleasing to look at

With the maharshi's permission, mighty-armed Bharata, Kaikeyee's son, entered the residence that was filled with jewels. All the ministers and priests followed him. On seeing that excellent residence, they were filled with joy. There

the place where someone lives
fancy item made of rare stones
leader of a religious ceremony

relating to God a special chair for the king
was a divine royal throne there, with a
cooking tool used to stir
whisk and an umbrella. Like a king, Bharata
circumambulated it with his ministers.
to honor God
However, he only worshipped and
honoured the seat as if Rama was seated
there.[321] With the whisk made of hair in
his hand, he sat down on a seat meant for
an adviser. In due order, all the ministers
leader of a religious ceremony
and priests seated themselves. After this,
an officer of high rank a group of soldiers
the commander and the platoon leaders
seated themselves. In a short while, on
Bharadvaja's instructions, a river began to
flow towards Bharata, with payasam as its
soft and wet soil to guess
mud. Through Brahma's favours, divine
the place where someone lives
and beautiful residences appeared on both
to cover with this substance
banks of this, plastered with white clay. In
a very short time period
an instant, on Brahma's instructions,

twenty thousand women arrived, adorned in celestial ornaments. On Kubera's instructions, another twenty thousand women arrived, beautifully adorned in gold, jewels, pearls and coral. Twenty thousand apsaras arrived from Nandana.[322] If a man was embraced by any of these, he would be seen to turn mad. Narada, Tumburu, Gopa, Prarvata and Suryavarchasa—these kings of gandharvas started to sing in front of Bharata. On Bharadvaja's command, Alambusa, Mishrakeshee, Pundareeka and Vamana started to dance before Bharata. On Bharadvaja's command, divine garlands from the grove of Chaitraratha were seen at Prayaga. Through the energetic Bharadvaja's command, bilva trees assumed the form of drummers, *bibheetaka* trees[323] assumed the form of those who played on cymbals and *ashvattha* trees assumed the form of dancers. Sarala, *tala, tilaka* and *naktamalaka* trees were delighted and arrived there in the form of kubjas and vamanas.[324] On Bharadvaja's command, *shimshapa*, amalaka, jambu and other creepers from groves assumed the form of women[325] and said, 'O those who drink! Drink this liquor. O those who are hungry! Eat the payasam. The meat is fresh. Eat as you will.' Seven or eight women massaged each man with oil and bathed him on the beautiful banks of the river. The women with beautiful eyes cleansed them and one

after another, wiped them. Those beautiful women made them drink. Horses,
an animal like a horse
elephants, mules, camels, Surabhee's
a person's child
offspring[326] and other mounts were fed
being cooked by dry heat
sugar cane and roasted grain mixed with
a sweet food made by bees
honey, urged on by the extremely strong
one who fights in battles people from one's family
warriors of the Ikshvaku lineage. A horse
one who guards something
keeper no longer recognized his horse. An elephant keeper no longer recognized his elephant. The entire army was crazy,
to make one unable to think
intoxicated and delighted. All the objects of desire were satisfied. The bodies were
to spread over a surface a wood with a pleasant smell
smeared with red sandalwood paste. Surrounded by large numbers of apsaras, the soldiers said, 'We will certainly not go to Ayodhya. We will not go to Dandaka. Let Bharata be well. Let Rama also be happy.'

Having been tended to in this way, the foot soldiers and the riders and keepers of elephants and horses no longer recognized their leaders and told them that. Happy, the thousands of men who had followed Bharata said, 'This is heaven.' They had eaten the food that was like amrita. However, when they looked at this divine food, they felt like eating again. In every direction, servants, slaves, young women and soldiers were all greatly content, attired in new garments. Elephants, donkeys, camels, bullocks, horses, animals and birds were fed exceedingly well and one's share did not eat into another one's share. There was no one there who was in soiled garments, hungry or jaded. No man could be

a person who rides something
the place where God lives
relating to God
to put on attractive clothes
piece of clothing
animal with a sex part removed
extremely
having lost interest

seen with his hair covered in dust. There
animal related to the sheep
was the meat of goats and wild boar, in
very pleasant to taste having a pleasant smell
delicious sauces. There was fragrant and
having a good taste liquid of fruits or vegetables
tasty soup, cooked well in the juice of
a large pile of things
fruits. In every direction, there were heaps
to make more attractive
of white rice, decorated with flowers that
were like flags. Amazed, the men saw
to see and identify
thousands of vessels made out of rare
the side of something
metals. There were wells along the flanks
soft and wet soil
of the forest and their mud was turned
to show very clearly
into payasam. The trees exuded honey and
turned into cows that yielded all the
a small body of water
objects of desire. The ponds were filled with
maireya, while some were filled with
a type of meat
venison and the meat of wild cocks and
a type of male bird
peacocks, cooked in hot vessels. There
were thousands of vessels made out of

being made liquid by heat
molten gold and well-cleaned plates, pots
of little depth something used to make cheese
and shallow dishes filled with curds,
having a pleasant smell the natural color of the skin
shining, fragrant and with the complexion
of kapittha fruit. There were lakes filled
seasonings used to add taste
with curds mixed with spices, others being
filled with white curds. Still others were
a large amount
filled with payasam and heaps of sugar. As
they went down to the river, the men saw
a substance used to heal substance applied on the skin
ointments, powders, unguents and other
the act of washing a small branch of a tree
objects used for bathing. There were twigs
for cleaning the teeth, as white as the
a wood with a pleasant smell
moon. White sandalwood paste was kept
a box to bury dead people into make smooth and with shine
in caskets. There were polished mirrors
things laid one upon the other
and piles of clothing. There were thousands
things worn on one's feet
of pairs of footwear and sandals.
solution for cleaning the eye
There were collyrium, combs, brushes,
a device to protect from rain
umbrellas and bows. There were colourful

a long soft seat for people
beds and couches to comfort the inner
a small body of water
organs. The ponds for drinking were full of
a large animal
donkeys, camels, elephants and horses.
to go down
There were lakes that these could descend
to wash oneself a type of flowering plant
and bathe in, filled with lotuses and lilies.
For feeding the animals, stores of gentle
grass were seen in every direction, blue in
the natural color of the skin
complexion, like lapis lazuli. The men were
showing great surprise friendly treatment of guests
astounded to see the hospitality the maharshi had arranged for Bharata. It was
extraordinary and like a dream. They
sported themselves there, like the gods in
Nandana.

As they found pleasure in Bharadvaja's
a place where one lives alone
hermitage, the night passed. Having taken
Bharadvaja's permission, the rivers, the
gandharvas and all the beautiful women

went away to wherever they had come
to make one unable to think
from. The men were crazy and intoxicated
alcohol to make dirty
with liquor, smeared with divine sandal-
a wood with a pleasant smell
wood paste and aloe. Many kinds of excel-
of or relating the sky to spread over a surface
lent and celestial garlands were strewn
to press out of shape
around, crushed by the men.

Chapter 2(86)

Bharata was extended hospitality by Bharadvaja. Having spent the night there, with his retinue, he desired to leave. The rishi saw that the tiger among men had arrived, hands joined in salutation. Having offered oblations into the agnihotra fire, Bharadvaja addressed Bharata. 'O unblemished one! Have you spent the night happily, having arrived in our region? Have your people received hospitality? Tell me.' The rishi, excellent in his energy, had emerged from his hermitage. Thus addressed, Bharata joined his hands in

friendly treatment of guests
a group of supporters
a kind of wild animal
a word used to begin a letter
act of giving money to church
free from spots and stains
to rise from a hidden place
a place where one lives alone

a word used to begin a letter
salutation and bowed down before him.
admired for past achievements
‘O illustrious one! I, and all the soldiers
and mounts, have spent the time happily.
Thanks to you, the advisers and the soldiers
have been satisfied with every object
to get a thing by effort
of desire. We have eaten well. We obtained
the place where one lives
an excellent abode. All our exhaustion
pain and suffering to make a thing go away or end
and hardship has been dispelled. Having
obtained everything, all our servants have
also spent the time happily. O illustrious
highest in degree or quality
one! O supreme rishi! I seek your permission
to leave and approach my brother
now. Please cast a friendly eye towards
me. O one who knows about dharma!
a place where one lives alone
Where is the hermitage of the great-souled
one who is devoted to dharma? Tell
me which path I should follow and how

far it is from this spot.' Bharata, desirous of seeing his brother, asked this and the immensely energetic Bharadvaja, great in austerities, replied. 'O Bharata! Three-and-a-half yojanas from here, there is a desolate forest.[327] Mount Chitrakuta is there, with beautiful caverns and groves. If you approach the northern flank, there is the river Mandakinee, shrouded by blossoming trees and beautiful and flowering groves. Mount Chitrakuta is beyond that river. O son![328] It is certain that they are dwelling there, in a cottage made of leaves and twigs. O lord of the army! Make the army full of elephants, horses and chariots follow the southern path, or go left and then south. O immensely fortunate one! You will then be able to directly see Raghava.'

The women of the king of kings[329] deserved to be in carriages. However, hearing about the path, they got down from their carriages and surrounded the brahmana. Kousalya was wan, distressed and trembling. With Queen Sumitra, she seized the sage's feet with her hands. Kaikeyee's objectives had not been accomplished and she had been censured by all the worlds. Ashamed, she too seized his feet. She then circumambulated the illustrious and great sage and distressed in her mind, stood near Bharata. Bharadvaja, firm in his vows, told Bharata, 'O Raghava! I wish to know the special characteristics of your

mothers.’ Thus addressed by Bharadvaja,
Bharata, who was devoted to dharma and
to succeed in doing
accomplished in the use of words, joined
a word used to begin a letter
his hands in salutation and replied, ‘O
admired for past achievements upset
illustrious one! This one is distressed and
to cause pain to
miserable, afflicted through fasting. She is
a woman who rules a country
my father’s chief queen. You can see that
a female god a kind of wild animal
she is like a goddess. Rama is a tiger among
a long step
men, with a valorous stride like that of
a large wild cat
a lion. Kousalya gave birth to him, just
as Aditi did to Dhata.[330] There is the one
fruit that sticks to its seed
who is distressed in her mind and clings
to her[331] left arm. She is like the branch
of a *karnikara* tree,[332] with dried flowers,
standing at the end of a forest. This
feeling no fear
queen’s sons are the two brave princes
Lakshmana and Shatrughna, for whom

truth is their valour and whose complexion is like that of the gods.[333] This is the one because of whom the lives of the two tigers among men have been destroyed and, deprived of his sons, King Dasharatha has gone to heaven. This is Kaikeyee, who desired prosperity and is ignoble, though noble in appearance. Know her to be my cruel mother, wicked in her determination. I discern that she is the root cause behind my great hardship.'

The tiger among men said this, in a voice choking with tears. With his eyes coppery red, he sighed like an irate serpent. The immensely intelligent maharshi Bharadvaja replied to Bharata in words that were full of meaning. 'O Bharata!

Understand that you should not ascribe any wickedness to Kaikeyee. Rama's exile will lead to the generation of happiness.'[334] Content, Bharata honoured him and circumambulated him. He instructed that the soldiers should be yoked. Divine chariots decorated with gold were yoked to steeds. Desiring to leave, many kinds of people ascended these. There were female and male elephants with golden harnesses and flags. They left, trumpeting like clouds at the end of the summer. Many other vehicles, large, small and expensive, departed. The foot soldiers walked on foot. Desiring to see Rama, the women, with Kousalya at the forefront, happily left on their excellent vehicles.

pleasing to look at
The handsome Bharata and his compan-
a friend suggesting future success
ions left on an auspicious palanquin that
having an attractive quality
had been kept ready and was as radiant as
the young moon. Full of elephants, horses
a vehicle pulled by horses
and chariots, that great army left in this
to completely cover
way, enveloping the southern direction
extremely large
like a gigantic cloud that had arisen. They
passed through the forest that was full of
animals and birds. The elephants, horses
one who fights in battles
and warriors were delighted, but they
to cause to be very scared
terrified the large number of animals and
to go through something
birds. As it penetrated that great forest,
very bright and attractive
Bharata's army was resplendent.

Chapter 2(87)

As that large army with its flags marched, the residents of the forest, the maddened leaders of the herds[335] were frightened and fled, with their herds. In every direction, along forest paths, mountains and rivers, large numbers of bear, spotted dear and *ruru* antelopes could be seen. Dasharatha's son, with dharma in his soul, happily marched. He was surrounded by a roaring army with the four kinds of forces. The great-souled Bharata's army was like the waves of the ocean and covered the earth, like clouds cover the sky before showers. Because of the waves of speedy horses and extremely swift elephants, for a long period of time, the earth could not be seen. Having travelled a great distance, the mounts were extremely exhausted.

The handsome Bharata spoke to Vasishtha, supreme among ministers. ‘Matching the appearance of this place with what I had heard, it is evident that we have reached the region Bharadvaja spoke about. This is Mount Chitrakuta and that river is Mandakinee. From a distance, the forest has the complexion of a blue cloud. This beautiful spot at the foot of Mount Chitrakuta is now being trampled by my elephants, which are themselves like elephants. These trees on the summit of the mountain are showering down flowers, just as at the end of the summer, dark and dense clouds shower down water on the earth. O Shatrughna! Behold the spot on the mountain, frequented by kinnaras. In every direction, it is now covered by horses, like makaras in the ocean. These herds of deer are swift in food. They are being driven away, like a mass of clouds driven away by the wind in the autumn sky. These trees are crested with fragrant flowers and have clumps of fruit that have the complexion of clouds, like men from the south.[336] This forest, terrible in form, used to be silent. Filled with people, it now seems like Ayodhya to me. The dust

the highest point
difficult to see through
to look
a group of animals
moving very fast
having a pleasant smell
a small mass of something
the general appearance

a covering on an animal's foot
raised by the hooves covers the sky, but
moving very fast
is swiftly carried away by the wind, thus
causing me pleasure. O Shatrughna! Behold.
to look a vehicle pulled by horses
The chariots are yoked to horses and
driver of a vehicle driven by horse
controlled by the best among charioteers.
They are swiftly entering the forest. Look
a type of male bird
at these beautiful peacocks and birds. Terrified,
to cause to be very scared place where a bird lays eggs
they are entering their nests in the
mountain. To me, this region appears to be
obvious
extremely pleasant. It is evident that this
the place where someone lives
is the residence of ascetics and the path
the place where God lives
to heaven. In the forest, there are many
a wild animal
male spotted deer, with female deer. Their
beautiful forms can be seen, as if they are
to make more attractive morally good
decorated with flowers. Let the virtuous
soldiers explore the forest to see where the

two tigers among men, Rama and Lakshmana, can be seen.'

Hearing Bharata's words, the brave men, with weapons in their hands, entered the forest and saw some smoke. On seeing the smoke in front of them, they came and told Bharata, 'There cannot be a fire without men. It is evident that the two Raghavas are there. If the two princes, tigers among men and scorchers of enemies, are not there, it is evident that other ascetics who are like Rama must be there.' Hearing their words, which were in conformity with what the virtuous would say, Bharata, the destroyer of the forces of the enemy, spoke to all the soldiers. 'Remain here. You should not proceed further ahead. I will go alone, with Sumantra and the preceptor.'[337] Thus addressed, in every direction, they spread themselves out there. Bharata looked towards the smoke and proceeded ahead. Bharata's army could see the smoke in front, but remained there. Knowing that they would soon meet their beloved Rama, they were delighted.

a teacher

very much loved

Chapter 2(88)

Dasharatha's son, who loved mountains and forests and was like an immortal, had lived near that mountain for a long period of time. He wished to please his own mind and bring pleasure to Vaidehi. He showed his wife the beauty of Chitrakuta, like Purandara to Shachi. 'O fortunate one! On seeing this beautiful forest, my mind is no longer distressed at being dislodged from the kingdom or from the absence of the well-wishers. O fortunate one! Behold this mountain, populated by many kinds of birds. Decorated with minerals, the summits rise up into the sky. Some places are like silver, others have the complexion of wounds.[338] Some places are yellow in hue, others possess the complexion of excellent jewels. Some have the complexion of topaz, crystal and *ketaka*.[339] Others possess the radiance of *jyotirasa*.[340] Decorated by minerals, this spot in this Indra among mountains is dazzling. The place is surrounded by large numbers of many kinds of deer, elephants, hyenas and bears. This spot in the mountain is radiant with many kinds of birds that aren’t injurious. There are mangoes, jamuns, *lodhras*,[341] *priyalas*,[342] jackfruit, dhavas,[343] *ankola* trees, *bhavyas*,[344] *tinishas*,[345] bilvas, tindukas, bamboos, *kashmiras*,[346] *arish-*

the natural color of the skin
a shade of a color
fancy item made of rare stones
the general appearance
a type of yellow stone
a warm soft light
to make more attractive
a natural chemical substance
to impress or surprise
a wild animal
a kind of large animal
having an attractive quality
causing damage or pain
a type of fruit
a type of tree
a kind of tree
a plant used to make furniture

tas,[347] *varanas*,[348] *madhukas*,[349] tilakas,[350] badaris, amalakas, *neepas*,[351] cane, *dhanvana* trees and pomegranates. They are laden with flowers. They are laden with fruit. They provide shade and the spot is beautiful. This place on the mountain is covered with such beautiful flowers. O fortunate one! Behold these spirited kinnara couples, roaming around on the slopes of the mountain, delighted and in the throes of desire. They have slung their swords and their excellent garments from the branches. Behold the beautiful spots where the vidyadharas are sporting with their women. Here and there on the mountain, shining waterfalls are emerging, like musth exuding from crazy elephants. A

the hard stem of a plant
a type of red fruit
loaded heavily
having good luck
to look
to go to without a purpose
a severe movement of pain
to hang loosely
a type of weapon
piece of clothing
a place where water falls down
a phase of sexual activity

a gentle wind a pleasant smell
breeze bearing the fragrances of many
to move through the air a big space under the ground
flowers wafts through the caverns, pleasing
to the nose. Which man will not be
free from spots and stains
delighted? O unblemished one! If I have to
to exist or be present
reside here, with you and Lakshmana, for
many autumns, I will not suffer from any
a feeling of being sad
sorrow. It is beautiful with many kinds of
flower and fruit. Large numbers of birds
to live in
populate it. O beautiful one! I am indeed
to fill one with delight the highest point
enraptured by this wonderful summit. I
to get a thing by effort
have obtained two kinds of fruit through
residing in this forest—I have followed
to pay back money
dharma in repaying my father's debt and I
have brought Bharata pleasure. O Vaidehi!
Are you happy that you are in Chitrakuta
with me? Look at these many kinds of
things that bring pleasure to the mind,

words and the body. The kings and
father of your parent's father
rajarshis, my great grandfathers, have said
that for objectives after death, one must
to exist or be present
reside in the forest, since it is like amrita.
In every direction, hundreds of large
a very large stone to climb up or down
boulders of this mountain are shining.
There are many with many colours—blue,
yellow, white and red. In the night, on this
a warm soft light
Indra among mountains, the radiance of
a plant used as a medicine
thousands of herbs can be seen, shining
brilliant shining beauty
with their own resplendence, like the tips
the hot glowing gas of a fire
of flames from a fire. Some parts have the
the general appearance
complexion of mansions. Others possess
the natural color of the skin
the complexion of groves. O beautiful one!
In other parts of this mountain, a single
boulder shines. Chitrakuta seems to have
to suddenly break into pieces
arisen after shattering the earth. In every

direction, Chitrakuta's summit is seen to be auspicious. Behold. Coloured and fragrant white lotuses and leaves of birch provide excellent covers, while mats of kusha grass act as beds for those who wish to indulge in desire. O lady! Behold. Garlands of lotuses can be seen, crushed and cast aside by those who have indulged in desire. There are many kinds of fruits too. With many kinds of roots, fruit and water, Mount Chitrakuta is superior to Vasvoukasara, Nalini and Uttara Kuru.[352] O lady! O Sita! With you and Lakshmana, I will roam around here for some time. I will obtain delight from extending the dharma of the lineage. I will engage in supreme rituals and follow the path of the virtuous.'

Chapter 2(89)

Maithilee and the lord (one who has power and control) of Kosala emerged from the mountain and saw the auspicious (suggesting future success) and beautiful waters of the river Mandakinee. The lotus-eyed Rama spoke to the daughter of the king of Videha, who possessed a face that was as beautiful as the moon and lovely thighs. ‘Behold (to look) the wonderful and beautiful banks of the river Mandakinee, frequented by swans (a type of water bird) and cranes (a machine to move heavy things) and with flowers leaning down over it. There are many kinds of trees, with flowers and fruit, which grow along the banks. In every direction, it is resplendent (very bright and attractive),

a wild animal
like Rajaraja's Nalini.[353] Herds of deer are
drinking now and dirtying the water. The
the act of going down
beautiful descents into the water are
very much loved
creating great pleasure in me. O beloved
one! At the right time, rishis who wear
twisted in an ugly way piece of clothing
matted hair and have upper garments
a type of animal
made up of bark and antelope skin immerse
to make one fully involved
themselves in the river Mandakinee.
a person who is very wise
O large-eyed one! There are other sages,
a serious promise an act done in the same way
rigid in their vows. They follow the rituals,
the act of praying to a god
raise up their arms and worship the sun
the highest part of a thing
god. On both sides of the river, the crests of
trees are stirred by the wind and make
flat green part of a plant
leaves and flowers shower down, creating
the impression that the mountain is dancing.
to make small flashes of light
In some places, the water sparkles
fancy item made of rare stones
like a jewel. In others, there are sand banks.

Behold the river Mandakinee. In some places, it is full of siddhas. Behold the heaps of flowers that are shaken down by the wind. Behold the others that are floating away in the water. There are birds, the red ducks,[354] with extremely melodious voices. O fortunate one! They are ascending,[355] uttering auspicious tones. O beautiful one! I think that this sight of Chitrakuta and Mandakinee and the sight of you are better than residing in a city. The siddhas have cleansed themselves of sin and possess austerities, self-control and restraint. They always stir the waters. You should also have a bath with me. O Sita! Immerse yourself in this Mandakinee, it is like a friend to you. O beautiful one!

Immerse yourself amidst the red and white lotuses. O lady! Think of the predatory beasts as citizens, this mountain as Ayodhya and this river as Sarayu. Lakshmana has dharma in his soul and his mind is devoted to commands. O Vaidehi! You are also kindly disposed towards me and this causes me delight. I bathe thrice a day. I subsist on honey, roots and fruit. With you, I don't desire Ayodhya or the kingdom now. These beautiful waters are agitated by herds of elephants. Elephants, lions and apes drink it. Blossoming flowers adorn the ground. Who is there who will not overcome his exhaustion and be happy here?' Rama spoke many other appropriate words about the river. Chitrakuta pos-

to make one fully involved
a type of flowering plant
living by eating animals
wanting to do something
to wash oneself
having a yellow brown color
a country ruled by a king
to disturb or excite
a group of animals
a large wild cat
a type of animal
time and process of flowering
the state of being too tired
suited for a purpose

solution for cleaning the eye
sessed the complexion of collyrium used
very much loved
on the eyes. With his beloved, the extender
to go to without a purpose
of the Raghu lineage roamed around in
that beautiful spot.

Chapter 2(90)

While they were there, Bharata's soldiers approached. The noise and dust created by them rose up and touched the sky. At that moment, terrified by the great noise that was created, the crazy leaders of herds were afflicted and, with their herds, fled in different directions. Raghava heard the clamour that was created by the soldiers. He saw that all the herds were running away. Having seen them run away and having heard the noise, Rama spoke to Soumitri Lakshmana, who blazed in his energy. 'O Lakshmana! Alas! Sumitra

to cause to be very scared
a group of animals
to cause pain to
to run away from danger
a loud continuous noise
to shine brightly

has given birth to a good son like you. A tumultuous
loud excited and emotional
sound can be heard, like the terrible
the loud sound during storms
and deep thunder of a cloud. Is a king
use a mobile on another operator's network
or a prince roaming around in the forest
living by eating animals
in search of a hunt, or is it some predatory
an animal
to become aware of
beast? O Soumitri! You should find out.
You should quickly find out everything about this.’

to go up
Lakshmana swiftly ascended a flowering sala tree. He glanced towards all the directions and looked at the eastern direction. He saw a giant army in the northern direction. It had a large number of chariots,
a vehicle pulled by horses
horses and elephants and well-trained
army force that fights on foot
infantry. There were many horses
to make more attractive
and elephants. The chariots were adorned with flags. He told Rama about the army

and spoke these words. 'O noble one! Extinguish the fire and let Sita find refuge in a cave. Ready your bow, arrows and armour.' At this, Rama, tiger among men, replied to Lakshmana. 'O Soumitri! Look at the signs. Whose army do you think this is?' Lakshmana was like an enraged fire, wishing to burn down the soldiers. Thus addressed, he replied to Rama in these words. 'It is evident that having accomplished the objective of obtaining the kingdom and having been crowned, Bharata, Kaikeyee's son, is coming here to kill us. An extremely large and dazzling tree can be seen. On a chariot, a standard with a kovidara, raising up its shining trunk, can be seen.[356] As they will, horse riders

to move by taking high steps
are prancing around astride their horses.
very bright and attractive a person who rides something
There are resplendent and delighted riders
feeling no fear
astride the elephants. O brave one! Let us
to take quickly to go up
seize our bows and ascend the mountain.
to provide with metal covering
Or let us remain here, armoured and with
raised or lifted up
weapons upraised. In a battle, perhaps the
kovidara standard will come under our
control. O Raghava! Perhaps we will see
Bharata, because of whom we—you, Sita
pain and suffering
and I—have faced this great hardship. O
to remove with force
Raghava! You have been dislodged from
lasting forever
the eternal kingdom because of him. O
brave one! That enemy Bharata is approaching.
to kill
He should be slain by me. O
an action considered to be bad
Raghava! I do not see any sin attached to
an act of murder to leave and never return
slaying Bharata. If one abandons a person
who has caused an injury earlier, no ad-

harma has been said to be attached to that.

When he has been killed, you will rule over

the entire earth. Kaikeyee desires the

a world ruled by God

kingdom. In the encounter today, she will

to kill

see her son slain by me, like a tree by an

very bad

elephant, and will be extremely miserable.

I will also slay Kaikeyee, with all her fol-

one who is guided by another

lowers and relatives. Today, I will free the

a thing causing one to be thought of as bad

earth from this great taint. O one who

to treat without respect

grants honours! Because of the slight, my

to begin burning

rage has been ignited and I will destroy the

in or into the middle of

soldiers of the enemy, like a fire amidst dry

to injure or damage badly

wood. Today, I will mangle the bodies of

a long pointed weapon

the enemy with sharp arrows and make

act of pouring over the edge

the forest of Chitrakuta overflow with the

following as a result

consequent blood. The hearts of elephants

to suddenly break into pieces

and horses will be shattered with arrows.

living by eating animals
Predatory beasts will drag them away and
the bodies of the men who are killed by me.
to pay back money
In this great forest, I will repay my debt to
a weapon used for shooting
my bow and arrows. There is no doubt that
to kill
I will slay Bharata, with his soldiers.’

Chapter 2(91)

Soumitri Lakshmana was enraged and senseless with anger. Rama pacified him and spoke these words. ‘In this case, where is the need for a bow, sword or shield? The great archer and immensely wise Bharata is coming himself. Bharata wishes to see us and this is the right time for him to come here. Even in his thoughts, he has never acted injuriously towards us. Earlier, has Bharata ever acted disagreeably towards you? Why are you scared in this way and why are you suspecting Bharata today? Indeed, Bharata should

very angry
done for no reason
to cause to become calm
a weapon used for shooting
one who uses a bow and arrow
in a harmful manner
in a manner not pleasant

causing suffering not pleasing
not hear these cruel and disagreeable
in a manner not pleasant
words from you. If you speak disagreeably
about Bharata, it is as if you have spoken
disagreeably about me. O Soumitri! Even
something that causes pain suffering or loss to kill
if there is a hardship, how can sons slay
their father? How can a brother slay a
brother whom one loves like his own life?
If you have spoken these words for the
the benefit of one
sake of the kingdom, when I see Bharata,
I will ask him to give the kingdom to you.
O Lakshmana! In truth, if I tell Bharata
to give you the kingdom, he will reply in
to agree or approve
words of assent.' He was thus addressed
by his brother, who was engaged in his
a government program to help poor
welfare and followed dharma and good
a feeling of regret
conduct. In shame, Lakshmana seemed
to become smaller
to shrink into his own body. On seeing

that Lakshmana was ashamed, Raghava said, ‘I think that the mighty-armed one[357] has come here to see us. This Vaidehi has been used to great happiness. Perhaps he has thought of taking her home from residence in the forest. O brave one! Two excellent horses, beautiful and born of noble lineages, can be seen. They are swift and like the wind in their speed. Ahead of the army, an extremely large elephant is walking. His name is Shatrunjaya and he belongs to our intelligent and aged father.’ Lakshmana, who was victorious in assemblies, got down from the top of the sala tree. He joined his hands in salutation and stood by Rama’s side.

to give an order
Bharata had instructed that the soldiers
should not cause any destruction. Therefore, they set up their camps all around the
mountain. The army of the Ikshvakus, full
a vehicle pulled by horses
of elephants, horses and chariots, covered
the area around the mountain, to the
extent of one-and-a-half yojanas. Bharata
the most important part
placed dharma at the forefront and gave
to stop having or doing
up any sense of pride. His army was properly instructed to remain in Chitrakuta
in this way. The one who knew about
good policy found pleasure in seeking the
someone related to one in the past
favours of the descendant of the Raghu
lineage.

Chapter 2(92)

The lord[358] made arrangements for the army to be camped. Supreme among those who walked on foot, he then sought to approach Kakutstha, who was following his senior,[359] on foot. Once the soldiers had been camped, as they had been instructed, Bharata humbly addressed his brother, Shatrughna, in these words. 'O amiable one! With groups of men and trackers to aid them, you should quickly search the forest on all sides of this forest. I will not obtain peace until I see Rama, the immensely strong Lakshmana and the immensely fortunate Vaidehi. I will not obtain peace until I see the auspicious face of my brother, which is like the moon and which has eyes like lotuses. I will not obtain peace until I place the feet, marked with all the signs, of my brother, the king, on my head. I will not obtain peace until his head is sprinkled with water for crowning him in this kingdom of our father and grandfather. He is the one who deserves the kingdom. The immensely fortunate Vaidehi, Janaka's daughter, has been successful in her objective. She is the one who follows her husband on this earth, right up to the frontiers of the ocean. Mount Chitrakuta is like the king of the mountains.[360] Since Kakutstha is residing here, like Kubera in Nandana,[361] it is extremely fortunate. This impenetrable forest is populated by predatory beasts. Since the immensely energetic Rama, supreme among those who wield weapons, resides here, it has been successful in its objective.'

Having said this, the immensely energetic Bharata, bull among men, energetically entered that great forest on foot. The summit of the mountain was dense with many different species of trees, with flowers blossoming at the top. The supreme among eloquent ones proceeded through them. On Mount Chitrakuta, he climbed up a flowering sala tree and saw the smoke from Rama's hermitage, curling up like an upraised standard. On seeing this, the handsome Bharata and his relatives were delighted, like those who have been able to cross a body of water. Having instructed the army to again set up camp, the great-souled one quickly proceeded, with Guha, towards Rama’s hermitage on Mount Chitrakuta.

raised or lifted up
pleasing to look at
to give an order
a place where one lives alone

Chapter 2(93)

Bharata instructed the soldiers to be camped. Having shown Shatrughna,[362] he left, eager to see his brother. He asked rishi Vasishtha to quickly bring the mothers. Devoted to his seniors, he then quickly went on ahead. Sumantra was as anxious to see Rama as Bharata was. Therefore, he also followed Shatrughna at a distance. The place was full of the abodes of ascetics. As Bharata proceeded, he saw a handsome cottage. This was his brother's, constructed with leaves. In front of the cottage, Bharata saw that wood had been splintered and flowers had been gathered. Because of the cold, he also saw in the forest huge heaps of the dung of deer and buffaloes.[363] As he proceeded, the mighty-armed and radiant Bharata cheerfully spoke to Shatrughna and all the advisers. ‘I think that we have reached the spot Bharadvaja spoke about. I think that the river Mandakinee cannot be far from here. These barks must have been tied by Lakshmana. These are signs to mark the path, in case one wishes to return at odd times.[364] The slopes of the mountain are marked with the tusks of spirited elephants, as they roamed around and trumpeted at each other. In the forest, ascetics always desire to light fires.[365] The smoke can be seen, trailing black plumes. I am delighted that I will see the noble tiger among men here, devoted to attending to his seniors. Raghava is like a maharshi.’ After having proceeded for some time along Chitrakuta, Raghava[366] reached Mandakinee and spoke these words to those people. ‘The Indra of men, the tiger among men, seated himself on the ground in *virasana* in this desolate spot.[367] Shame on my birth and life. It is on account of me that the immensely radiant lord of the world has faced this hardship. Having given up all the objects of desire, Raghava is residing in the forest.’

On seeing that large, sacred and beautiful hut made out of leaves in that forest, Dasharatha’s son lamented in this way. It was large and covered with many delicate leaves from sala, tala and *ashvakarna*[368] trees. It looked like a sacrificial altar covered with kusha grass. There were many heavy bows that were like Shakra's weapons. These were immensely heavy, capable of obstructing the enemy. They were ornamented and overlaid with gold. There were arrows in the quivers. These were terrible, like the rays of the sun. They were adorned with blazing tips, like serpents in Bhogavati.[369] The place was adorned with two swords that were in sheaths of silver. It was also adorned with two colourful shields that were dotted with gold. Colourful finger guards made of lizard skin hung there, decorated with

gold. A large number of enemies were
to attack in a violent way — a wild animal
incapable of assailing the spot, like deer
a large hole under the ground
attacking the cave of a lion. A large sacrifi-
of giving up something
cial altar sloped down towards the north-
to shine brightly
east and it blazed like the fire. In Rama's
relating to religion
sacred residence, Bharata saw this. After
a very short time period
looking at this for an instant, Bharata
saw his senior, Rama, seated there in the
a small house — twisted in an ugly way
cottage, wearing a circle of matted hair.
to put on attractive clothes — a type of animal
He was attired in black antelope skin and
piece of clothing — the outer cover of a tree
garments made out of bark. He saw the
not afraid
fearless Rama seated there, like a fire.
His shoulders were like those of a lion.
He was mighty-armed and lotus-eyed.
one who has power and control
He followed dharma and was the lord of
a border between two countries
the earth, right up to the frontiers of the
ocean. On the ground covered with darbha

grass, the mighty-armed one was seated
lasting forever
there, like the eternal Brahma, and with
Sita and Lakshmana.

pleasing to look at
On seeing him, the handsome Bharata
a deep sadness
was overcome with grief and confusion.
Bharata, Kaikeyee's son, with dharma in
his soul, rushed forward. On seeing him,
an expression of sadness to cause pain to
he started to lament in an afflicted tone,
to make one stop breathing not able to do something
his voice choking with tears. He was incapable
of remaining patient and spoke
to honor God
these words. 'The ordinary people worshipped
group that has gathered
my brother in an assembly. Wild
animals now attend to him in the forest.
Earlier, the one who follows dharma
piece of clothing
possessed many thousands of garments.
a wild animal
He has now covered himself in deer skin.
to make more attractive
Earlier, he decorated himself with many

colourful flowers. How can that Raghava
twisted in an ugly way
now bear this mass of matted hair? He
to officially tell one to use
observed the prescribed sacrifices and
to gather slowly
accumulated a store of dharma. He is now
following a path of dharma that involves
an act of being very mean a leg or arm
oppression of the body. His limbs used to
to spread over a surface a wood with a pleasant smell
be smeared with expensive sandalwood
a soft and wet mixture having impressive qualities
paste. How can this noble one's limbs now
very dirty conditions
be smeared with filth? Rama was used to
happiness and it is because of me that he
pain and suffering
is facing this hardship. Shame on my life.
actions that cause suffering
Because of my cruelty, I am condemned by
to worry or upset one to express sadness
the world.' Distressed, he lamented in this
a type of flowering plant
way. His face was like a lotus and it began
to produce a liquid from skin to cry
to perspire. Bharata wept and fell down
to a great extent
at Rama's feet. Bharata, the immensely
to cause to feel extreme pain
strong prince, was tormented by grief.

Having said, ‘O noble one,’ he was so miserable that he was unable to say anything further. His voice choked with tears and he glanced towards the illustrious Rama. He could only loudly say ‘O noble one’ and was incapable of saying anything more. Weeping, Shatrughna also worshipped at Rama’s feet. Rama also shed tears and embraced both of them. In the forest, Sumantra and Guha saw those sons of the king, like the sun and the moon in the sky, together with Venus and Jupiter. Those princes met in that great forest, like the leaders of herds of elephants. All the residents of the forest saw them and forgetting all their happiness, started to shed tears.

Chapter 2(94)

Rama Raghava controlled himself. He embraced Bharata and inhaled the fragrance of his head. Placing him on his lap, he asked about him. 'O son![370] Where is our father, since you have come to the forest? As long as he is alive, you should not come to the forest. O Bharata! From a distance, for a long time, I saw you come to this forest, with a mournful face. O son! Why have you come to the forest? Is King Dasharatha, devoted to the truth, well?[371] Having turned his mind towards dharma, he is the performer of royal and horse sacrifices. O son! Are you properly honouring the immensely radiant and learned brahmana, who is always devoted to dharma and is the preceptor of the lineage of the Ikshvakus?[372] O son! Are Kousalya and Sumitra, the mother of offspring, happy? Does the noble Queen Kaikeyee rejoice? Is the priest who possesses humility and is extremely learned revered by you?[373] He has been born in a noble lineage, possesses insight and is without envy. I hope intelligent and upright ones who know about the rituals light the sacrificial fire at the right time and always inform you that oblations have been offered into the fire at the right time. O son! I hope you show respect to the preceptor Sudhanva. He is supreme among those who know about arrows and weapons and is accomplished in *arthashastra*.[374] O son! I hope you have appointed as ministers noble ones who know about the signs, those who are brave, learned and have conquered the senses, those who are like your own self. O Raghava! The foundation of a king's victory lies in good counsel, from well-trained advisers who are accomplished in the sacred texts and can maintain secrets. I hope you have not come under the subjugation of sleep. I hope you wake up at the right time. During the second half of the night, I hope you think about the appropriateness of policies. I hope you do not seek counsel from a

advice given to one
single person, nor do you seek counsel
to give advice to
from too many. I hope your secret counsels
with ministers do not spread throughout
a world ruled by God
to make a decision
the kingdom. O Raghava! I hope you determine
whether an objective has minimum
cost and maximum gain and having decided,
act swiftly, without delays. I hope
other kings get to know about all the acts
you have successfully completed and also
to begin
those you have commenced, but not those
that are yet to begin. O son! I hope your
an argument about an issue
debates and discussions, within your own
self, or secretly with your advisers, are not
to make known
divulged to others. I hope you prefer a
single learned person over one thousand
showing a lack of judgement
foolish ones. To accomplish an objective, a
learned person can bring about great gain.

Even if a king engages one thousand foolish
showing a lack of judgement
people, their help will not bring about
a Native American soldier
any benefit. A single intelligent, brave,
to succeed in doing
accomplished and skilled adviser can
the state of being successful
bring about great prosperity to a king, or to
to want something
one who aspires to be a king. I hope the
of high quality
best servants are engaged in superior
tasks, medium ones in medium tasks and
of less importance
the inferior ones in inferior tasks. For your
tasks, I hope you engage advisers who have
people from one's family not harmed in any way
learned lineages, with unsullied fathers
and grandfathers, those who are the best
among the best. I hope those who perform
giving up something one wants one who is not accepted
sacrifices do not regard you as an outcast,
one who accepts terrible gifts and one
whose desires are like those of a woman. If
a medical doctor
a person does not kill a physician who is

unskilled, a servant who is engaged in reviling and a brave person who desires prosperity, he is himself destroyed.[375] I hope the commander-in-chief appointed is someone who is happy, brave, wise, intelligent, pure, noble in birth, devoted and accomplished. I hope powerful and foremost warriors skilled in fighting, whose bravery has been witnessed earlier, are honoured and respected by you. I hope you give the appropriate food and wages to the soldiers when the time arrives, without any delays. It has been said that if the right time passes, salaried servants, even if they are devoted, are angry at their master and censure him, thus leading to an extremely great calamity. I hope all those who are foremost in their lineages are devoted to you. Are they self-controlled? For your sake, are they ready to lay down their lives? O Bharata! As ambassador in any specific habitation, I hope you have appointed a person who is learned, accomplished and talented, speaking what should be spoken. In every tirtha, do you employ three spies, who do not know about each other's existence, to find out the eighteen functionaries of the enemy and the fifteen on your own side?[376] O slayer of enemies! There are those who are exiled, but always return to cause injury. Taking them to be weak, I hope you do not ignore them. O son! I hope you do not serve brahmanas who are excessively addicted to worldly pursuits.

Those who are foolish, but pride themselves to be learned, are skilled at causing harm. Though the foremost among sacred texts exist and though intelligent ones look on, those who are evil in intelligence continue to prattle about futile things. O son! Earlier, Ayodhya was inhabited by our brave ancestors. With its firm gates and full of elephants, horses and chariots, it is true to its name.[377] Brahmanas, kshatriyas and vaishyas are always engaged in their own tasks. There are thousands of advisers who have conquered their senses and are great in enterprise. Surrounded by many kinds of palaces, it is full of learned people. I hope it is happy and prosperous and that you protect it. In the habitations of people,

a place for giving offerings
I hope hundreds of altars are properly laid
to make more attractive
out. I hope the temples are adorned with
stores of drinking water and lakes. I hope
group that has gathered
to make more attractive
assemblies and festivals are decorated
with happy men and women. I hope pens
to place in a careful way
for the animals are laid out well and they
are not subjected to violence. I hope the
agricultural land is excellent and free of
living by eating animals
predatory beasts. O Raghava! I hope the
the act of living in a place
habitations are prosperous and happy
the place where someone lives
places of residence. O son! I hope that
the science of farming
people who earn a living from agriculture
to show great love
and animal husbandry are cherished by
you and are indeed happy. I hope that
everything is being done for protecting
them, maintaining them and tending to
their needs. Following dharma, the king

must protect all those who reside inside his kingdom. I hope you comfort the women and protect them well. I hope you do not trust them and tell them secrets. I hope the places frequented by elephants are protected and elephants are not tormented. O prince! Do you wake in the forenoon and having woken, always ornament and show yourself to the people along the great highways? I hope all the forts are stocked with riches, grain, weapons and water and full of machines, artisans and archers. I hope the revenue is a lot and that the expenditure is limited. O Raghava! I hope the treasury does not reach those who are undeserving. I hope your expenditure is meant for the gods, for ancestors, for brahmanas, for guests, for warriors and for those who are in the nature of friends. I hope a noble and virtuous person, pure in soul, when accused of an act of theft, is not killed out of avarice, without having been questioned by those who are accomplished in the sacred texts. O bull among men! I hope that a thief when seen, caught and sufficiently questioned at the time of the act, is not freed because of a desire for riches. O Raghava! I hope that when there is a dispute between a rich and a poor person, your extremely learned advisers resolve it impartially, without differentiating because of the relative prosperity. O Raghava! If a person rules wilfully, out of pleasure alone, the tears that fall from the eyes of one who is falsely accused, kill that person's sons and animals. O Raghava! I hope that through gifts, thoughts and words, you please three categories of people—the aged, the children and the foremost among those who are learned. I hope you bow down before seniors, the aged, ascetics, gods, guests, *chaityas*[378] and all the brahmanas who have become successful in their objectives. I hope you do not obstruct the observance of dharma through the pursuit of artha, or the observance of artha through the pursuit of dharma, or the pursuit of either through excessive attachment to kama. O supreme among victorious ones! O Bharata! O one who knows about the apportioning of time! I hope you devote your time equally to artha, dharma and kama. O immensely wise one! I hope that brahmanas who are accomplished about the purport of all the sacred texts and inhabitants of the city and the countryside hope for your happiness. I hope you abandon the fourteen kinds of sins for kings—non-belief, falsehood, anger, distraction, procrastination, disregard for the learned, laziness, pursuit of the five senses, single-minded devotion to artha, seeking counsel of those who don't know the objectives, failure to start projects that have been decided, failure to protect secrets, failure to observe auspicious signs and a readiness to rise from one's seat for everyone. O having a good taste

Raghava! I hope you do not eat tastily prepared food alone. I hope you also give shares to friends who so desire.’

Chapter 2(95)

Hearing Rama’s words, Bharata replied,
to break a law
‘How can someone like me violate the
a generally accepted rule
canons of dharma and perform the
a male animal
dharma of kings? O bull among men! The
lasting forever
eternal dharma has always been followed
of greater age
by us. O king! As long as an elder son is
present, the younger can never be a king.
O Raghava! Therefore, with me, go to
having success by making money people from one's family
prosperous Ayodhya. For the lineage and
the benefit of one
for our sake, crown yourself. A king is said
to be a man. However, if his conduct is in
widely accepted behaviour
conformity with dharma and artha, he
greater than human power
is said to be superhuman. For me, such a

person is revered like a divinity. While I was in Kekaya and while you resorted to the forest, the king who performed sacrifices[379] and was revered by the virtuous has gone to heaven. O tiger among men! Arise and perform the water rites for our father. I and Shatrughna have already performed the water rites earlier. O Raghava! In the world of the ancestors, it has been said that what is given by the beloved becomes inexhaustible and you are our father's beloved.'

Hearing those piteous words uttered by Bharata, conveying news about the death of his father, Raghava lost his senses. The disagreeable words spoken by Bharata were like words with a vajra in them.

a very hot day
Rama, scorcher of enemies, stretched out
his arms and fell down on the ground, like
a flower of a fruit tree
a tree with blossoms at the top, when it
to cut off
is severed by an axe in the forest. Rama,
one who has power and control
the lord of the universe, fell down in this
to tire out completely
way, like an exhausted elephant sleeping
on a bank that has now been washed
one who uses a bow and arrow
away. His brothers, great archers, were
to cause pain to
afflicted by grief and surrounded him
to cry
from all sides, weeping. So did Vaidehi and
drop or spread small amounts
they sprinkled him with water. When he
to get again a state of being aware
regained consciousness, tears began to
flow from Kakutstha's eyes and he spoke
deserving sad feelings expression of being very sad
many piteous words of lamentation. 'My
birth is in vain. What task can I perform
for the great-souled one? He has died on
a feeling of being sad
account of sorrow over me and I have

been unable to perform the last rites for him. Alas! O Bharata! O unblemished one! Since you and Shatrughna have been able to perform all the funeral rites, you are indeed successful. Without its leader and without that Indra among men, Ayodhya is in a deranged state. When the period of exile in the forest is over, I am not interested in returning there. O scorcher of enemies! Since our father has gone to the other world, when the period of exile in the forest is over, who will instruct me in Ayodhya? In earlier times, on witnessing my good conduct, my father used to comfort me and address me in words that were pleasant to hear. Where will I hear such words now?' Having addressed Bhar-

free from spots and stains
a ceremony held after a death
unable to think normally
being barred from a country
a very hot day
to give an order

ata in this way, Raghava sought out his
wife, whose face was like the full moon.
to cause to feel extreme pain
Tormented with grief, he spoke to her. ‘O
Sita! Your father-in-law is dead. O Lakshmana! You are without a father. Bharata
feeling sad
has brought the sorrowful tiding that the
one who has power and control the place where God lives
lord of the earth has gone to heaven.’ Rama
comforted Janaka’s daughter, who was
to cry
weeping.

very sad
Lakshmana was miserable and he
addressed him in these words of grief.
the inner part of a fruit
‘Bring the pulp of an inguda tree. Bring
the outer cover of a tree piece of clothing
bark for an upper garment. I will go and
a religious act
perform the water rites for our great-souled father. Let Sita walk in front. Follow her at the rear. I will follow thereafter
after that
group that moves in a ceremony
in this extremely terrible procession.’

The immensely intelligent Sumantra was always devoted to them and knew about the soul. He was firm in his devotion to the mild, self-controlled and composed Rama. He comforted Raghava and holding him by the hand, made him descend into the auspicious river Mandakinee. With blossoming trees, river Mandakinee was always beautiful. Faced with the catastrophe, the illustrious one reached this excellent tirtha.[380] This auspicious tirtha was free of mud and the waters flowed fast. He[381] said, 'O king! Accept this water that is being offered to you.' The lord of the earth cupped his hands and filled them with water. He faced the southern direction and weeping, spoke these words. 'O

a kind of wild animal containing bubbles
tiger among kings! This sparkling water
lasting forever
is eternal. As soon as I offer it to you, may
a relative of the past
it reach you in the world of the ancestors.'

to go up
Ascending the banks of the Mandakinee
having or showing a lot of energy
again, the energetic Raghava, with his
a ceremony held after a death
brothers, offered funeral cakes to their
the inner part of a fruit
father. The pulp of inguda and badari
to place in a careful way
were mixed and laid out on darbha grass
to feel sad to cry
by Rama. Grieving and weeping, he spoke
these words. 'O great king! Be pleased and
eat this. This is what we also eat. What is
food for a man is also food for the gods.'[382]

Following the same path, the tiger among
men then ascended from the banks of the
the highest point
river and reached the beautiful summit of
the mountain.

one who has power and control
The lord of the universe reached the
a small house to hold in one's arms
cottage made out of leaves. He embraced
Bharata and Lakshmana in his arms.
The sounds of the brothers and Vaidehi
to cry to fill with repeated sound
weeping could be heard and echoed in the
to make a sound like an animal
mountain, like the roaring of lions. Hearing
loud excited and emotional
this tumultuous sound, Bharata's soldiers
were alarmed. They said, 'It is certain
that Bharata has met Rama and this great
to feel sadness
sound is because they are sorrowing over
to leave and never return
their dead father.' All of them abandoned
their camps and headed in the direction
of the sound. Their single intention was
to rush towards the spot. Some men went
on horses. Some went on elephants. Some
a vehicle pulled by horses
went on ornamented chariots. Those
who were young proceeded on foot. All

the people suddenly rushed towards the hermitage, desiring to see Rama. Though he had been away only for a short period, it was as if he had been away for a long period of time. They rushed, eager to witness the meeting of the brothers. They resorted to different kinds of mounts and vehicles, with hooves and with wheels. As the earth was struck by many different kinds of vehicles, with hooves and axles, a tumultuous sound arose, like clouds dashing against each other in the sky. There were male elephants surrounded by female elephants[383] and they were terrified at this. Releasing the scent of their musth, they left for another forest. Large numbers of boars, wolves, lions, buffaloes, bears,

a type of animal
apes, tigers, *gokarnas*, *gavayas* and spotted
a wild animal to cause to become afraid
deer were frightened.[384] Red ducks, water-
a bird that swims a type of bird
fowl, swans, *karandas*,[385] herons, male
a type of bird a large brown bird
cuckoos and curlews lost their senses and
to run away from danger
fled in different directions. The sky was
filled with birds frightened by the sound.
The earth was filled with men and both
looked beautiful at the time.

The men had tears in their eyes and
very sad
were extremely miserable. On seeing
them, the one who knew about dharma[386]
to accept with pleasure
embraced them, like their own father and
to hold in one's arms
mother. He embraced some of the men.
to honor God
Some other men worshipped him. The
son of the king met them all, including
his friends and relatives and treated each
one according to what was deserved. The

to cry
sounds of the great-souled ones weeping
filled the earth and the sky and the sound
to fill with repeated sound a big space under the ground
echoed in the mountain caverns and all
a musical instrument
the directions, as if the beating of drums
could be heard.

Chapter 2(96)

Vasishtha placed Dasharatha's wives at the forefront and desiring to see Rama, approached the spot. The king's wives gently approached Mandakinee and saw the tirtha frequented by Rama and Lakshmana. Kousalya's eyes were full of tears and her mouth was dry. Distressed, she spoke to Sumitra and the other royal women. 'The performers of unblemished deeds have been banished from the kingdom and this is the tirtha towards the east of the forest that those unfortunate ones, deprived of protectors, frequent.

the most important part
to worry or upset one
one who entertains
free from spots and stains
something that is done
to cause to go away
a country ruled by a king
having bad luck
one that keeps from harm

O Sumitra! This is the spot from where, without any distraction, Soumitri, your son, himself draws water for my son.' On the ground, laid out on darbha grass, the large-eyed one saw the pulp of inguda offered to his father, with the tip pointing to the south. She saw what the unfortunate Rama had laid out on the ground for his father. On seeing this, Queen Kousalya spoke to all of Dasharatha's women. 'Look at this. Following the prescribed rites, Raghava[387] has offered this to his great-souled father, Raghava,[388] the protector of the lineage of the Ikshvakus. The great-souled king was the equal of a god. Given the objects of pleasure that he enjoyed, I do not think that this is appropriate food. On

something that makes it difficult to think
to place in a careful way
the inner part of a fruit
having bad luck
to officially tell one to use
one that keeps from harm
people from one's family
suited for a purpose

earth, he was the equal of the great Indra
one who has power and control
and was the lord of the earth, ruling over
the four quarters of the earth. How can
the inner part of a fruit
he eat this pulp of inguda? I cannot see a
extreme suffering
greater misery in this world than that the
having success by making money
prosperous Rama has to offer a pulp of inguda
to his father. I have seen the pulp of
inguda that Rama has offered to his father.
At the misery of this, why does my heart
to suddenly break into pieces a broken part of something
not shatter into one thousand fragments?'

to cause pain to
She was afflicted and her co-wives
comforted her. They went and saw Rama
a place where one lives alone a thing that lasts forever
in his hermitage, like an immortal who
to remove with force the place where God lives
has been dislodged from heaven. On seeing
to stop having or doing
that Rama had given up all the objects
of pleasure, his mothers were afflicted.
a deep sadness
Afflicted by grief, they shed tears and

to express sadness a kind of wild animal
lamented loudly. Rama, tiger among men
to take quickly
and devoted to the truth, arose and seized
suggesting future success
the auspicious feet of all his mothers.
Those large-eyed ones used their hands,
pleasant to the touch, and their gentle and
the inside part of the hand
auspicious fingers and palms to wipe the
dust off Rama's back. On seeing that all
very sad
the mothers were miserable, immediately
to honor God
after Rama, Soumitri gently worshipped
all the mothers. Lakshmana was born
from Dasharatha and bore the auspicious
signs. All the women acted towards him
just as they had acted towards Rama.
Miserable and with tears in her eyes, Sita
also seized the feet of her mothers-in-law
to cause pain to
and stood before them. She was afflicted
a deep sadness to exist or be present
by grief and lean from residing in the

to accept with pleasure very sad
forest. Kousalya embraced the miserable
one, like a mother does to a daughter, and
spoke these words. 'This is the daughter
of the king of Videha. This is Dasharatha's
daughter-in-law. This is Rama's wife.
extreme suffering
What misery has led to her being in this
empty of living things
desolate forest? O Vaidehi! I can see your
to burn the surface of
face. It is like a lotus scorched by the heat.
It is like a water lily that has faded. It is
to ruin the honor of
like gold defiled by dust. It is like the moon
to cover or hide a deep sadness
shrouded in clouds. The grief is tormenting
to cause to feel extreme pain
my mind like a fire and it is as if the
pain and suffering material used to start a fire
hardship has acted like kindling that generates
the fire.'

While the miserable mothers were
speaking in this way, Raghava, Bharata's
of greater age
elder brother, approached Vasishtha and

seized his feet. Extremely great in his energy, the priest was Agni's equal. Raghava, the lord of men, seized his feet, like Indra does to Brihaspati, and sat down beside him. After they were seated, Bharata, who knew about dharma and followed dharma, approached and sat down below his elder brother, with the advisers, the foremost citizens, the soldiers and other people. The valiant Raghava was seated in the garb of an ascetic and blazed in his prosperity. On seeing him, Bharata joined his hands in salutation, like the great Indra bowing down before Prajapati.[389] After having worshipped and honoured him, what virtuous words would Bharata speak to Raghava? All the noble people were supremely curious to know the truth about this. Raghava was devoted to the truth, Lakshmana was extremely generous and Bharata was devoted to dharma. Surrounded by their well-wishers, these three were like the three fires surrounded by assistant priests.[390]

Chapter 2(97)

Rama comforted his brother, who was devoted to his seniors. With Lakshmana, he questioned his brother. 'I wish to hear the reason behind your coming to this place, with matted hair and attired in bark and antelope skin. Why have you come to this region, with black antelope skin and matted hair? Why have you abandoned the kingdom? You should tell me everything.'

twisted in an ugly way
to put on attractive clothes
a type of animal
to leave and never return

When the great-souled Kakutstha addressed him in this way, Kaikeyi's son forcibly controlled his sorrow. He joined

in a manner with strength
a feeling of being sad

his hands in salutation and said, 'O noble one! Father abandoned you and performed an extremely difficult deed. Overcome by sorrow on account of his son, the mighty-armed one went to heaven. O scorcher of enemies! He was urged by a woman, my mother, Kaikeyee. She performed an extremely wicked act that brought her ill fame. Desiring the fruit of the kingdom, she has become a widow and is afflicted by grief. My mother will descend into an extremely terrible hell. Though I am her son, I am your servant and you should show me your favours. Like Maghavan,[391] consecrate yourself in the kingdom today. These ordinary people and all the widowed mothers have come before you.

You should show them your favours. O
one who grants honours! Following the
the process of developing
norm of progression[392] and dharma, you
yourself are the one who should be united
a country ruled by a king
with the kingdom. Satisfy the desires
of your well-wishers. Like the autumn
shining with bright light
sky when there is a sparkling moon, this
one whose partner has died to get a thing by effort
entire widowed earth will obtain you as a
husband. With these advisers, I am bow-
to bend to greet or show respect to ask
ing my head down and beseeching you.
one who accepts teachings
I am your brother, disciple and servant
and you should show me your favours.
a kind of wild animal
O tiger among men! This entire circle of
to have great respect for
advisers was always revered by our father
to counter talk something
and you should not contradict what they
want.’ Kaikeyee’s mighty-armed son said
to make one stop breathing
this, his voice choking with tears. Bharata

repeatedly touched Rama's feet with his
very angry
head. He was like a maddened elephant
to make a long loud breath
and sighed repeatedly.

to hold in one's arms
Rama embraced his brother, Bharata,
having impressive qualities
and said, 'You have been born in a noble
people from one's family
lineage. You possess spirit and energy and
the benefit of one
are good in conduct. For the sake of the
a country ruled by a king evil
kingdom, how can you commit a wicked
someone who causes death
act, like an ordinary person? O slayer of
very small in degree or amount
enemies! I do not see the slightest bit of
a thing causing one to be thought of as bad
taint in you. Like a child, you should not
criticize strongly in public
censure your mother. O one who knows
highest in degree or quality
about dharma! O supreme among those
to support or defend
who uphold dharma! The honour and
respect a father receives in this world is
exactly the same as the honour that a
mother receives. O Raghava! These two,

mother and father, who are devoted to dharma in conduct, asked me to leave for the forest. How could one have acted contrary to this? You should receive the kingdom (a country ruled by a king) of Ayodhya and be revered (to have great respect for) by the people. With bark as a garment (piece of clothing), I need to reside (to exist or be present) in Dandakaranya. In the presence of people, this is the division that the great king had ordained (to make official) and instructed (to give an order). The immensely (to a great extent) energetic Dasharatha has now gone to heaven (the place where God lives). The king, with dharma in his soul, is the preceptor (a teacher) of the worlds and of ours too and this is the norm (standards of proper behavior) he set. You should enjoy the share that our father has given. O amiable (friendly and pleasant) one! I will remain in Dandakaranya for fourteen years. Enjoy the share that our great-souled father has

given to you. Our great-souled father is
one who has power and control
like the lord of the gods. He is respected in
the world of men. I think what he told me
producing good results
is supremely beneficial for me, not an un-
a title for a person of rank
decaying lordship over all the worlds.’

Chapter 2(98)

While the lions among men were still grieving, surrounded by a large number of their well-wishers, the night of misery passed. When night turned into a wonderful morning, surrounded by their well-wishers, the brothers meditated and offered oblations in Mandakinee, then approaching Rama. They sat in silence and no one uttered a word. In the midst of the well-wishers, Bharata then spoke these words to Rama. 'Having given this kingdom to me, my mother has now been pacified. I am giving the kingdom back

sharp point on plant stems
to you, bereft of thorns. Enjoy it. When a
structure built across a river
dam has been breached by the great force
first appearance a heavy rain
of water that the advent of the monsoon
to repair
brings, it is difficult to mend it. Like that,
land that one controls a country ruled by a king
this giant dominion of the kingdom can-
not be ruled by anyone other than you.
one who has power and control
O lord of the earth! The speed of a horse
to repeat exactly
cannot be replicated by a donkey, nor that
of Tarkshya[393] by an ordinary bird. I do not
to copy for humor
have the capacity to mimic your speed.
A person on whom others depend for a
living always lives well. O Rama! A person
who depends on others for a living lives
badly. A tree planted and tended to by a
extremely large
man may become a gigantic tree with a
the thick main stem of a tree
firm trunk, which always has flowers, but
a person who is very small
does not show any fruit. However, a dwarf

finds it difficult to climb it. No pleasure is obtained by the person who planted it for a reason.[394] O mighty-armed one! You should understand the reason behind this simile. You are the bull and lord among us. Instruct us, your servants. O great king! O scorcher of enemies! May all the classes look upon you established in front of them in the kingdom, scorching like the sun. O Kakutstha! Let crazy elephants follow you and trumpet. When you reach the inner quarters, let all the self-controlled women rejoice.’ When they heard Bharata’s words, beseeching Rama, the many people from the city thought that he spoke virtuous words.

to get a thing by effort
a description using like or as
one who has power and control
to give an order
a very hot day
to burn the surface of
a metal musical instrument
to feel very happy
to ask
morally good

admired for past achievements
Seeing that the illustrious Bharata was
very sad to express sadness
extremely miserable and was lamenting in
this way, Rama, self-restrained and in
control of his soul, comforted him. 'A man
is not the master and cannot act according
to his own desires. From here to there, he is
dragged around by the one who brings an
end to all action.[395] Everything that is
stored up is destroyed. Anything that goes
the act of forcing apart
up, ends in a fall. Union ends in separation.
having reached a desired state
Life ends in death. A ripened fruit has no
other fear other than that of falling down.
In that way, a man who is born, has no
other fear other than that of death. A
house built on a firm foundation is eventu-
in very bad condition
ally dilapidated and destroyed. Like that, a
state of forcing to submit
man comes under the subjugation of old

age and death and is destroyed. In this
the functional time period
world, as day and night pass, the lifespan
being harmed by reduction
of every living being is diminished, just as
a visible line of light
during summer, the sun's rays quickly do
to feel sadness
the same to water. You should sorrow over
feeling sad due to loss
your own self. Why are you sorrowing
over another?[396] Whether you are in one
to go to without a purpose
place or whether you roam around, your
to become less
lifespan will be diminished. Death roams
around with us. Death is seated with us.
Even if one travels a long distance away,
line on the skin due to age
death returns with us. Wrinkles appear on
colour similar to the colour of smoke
the body. The hair on the head turns grey.
to slowly lose strength
A man decays because of old age. How can
to get again
he regain his old powers? Men are delighted when the sun arises and are
delighted when the sun sets. They do not

to understand the functional time period
comprehend that their own lifespans
decrease. They are delighted when they see
the beginning of something
the onset of a season, as if something new
and newer has arrived. However, the
to be a sign of
change of the seasons heralds the destruction
of the lifespans of living creatures. In
to move a thing back and forth
the great ocean, a piece of wood rubs
against another piece of wood. Having
come together for a time, they drift apart
good things that are available
again. Wives, sons, relatives and riches are
like that. They come together, but their
state when partners live apart
separation is also certain. No living being
do a thing that is not allowed
can transgress its destiny. Therefore, there
to feel sad
should be no capacity to grieve over death.
a group traveling together
When a caravan passes, someone who is
standing along the road says, “I will also
follow you at the rear.” In that way, we

must certainly follow the path taken by
our fathers and grandfathers earlier. That
act of doing a thing against law
being the case, since there is no violation
to feel sadness
to this, why should one sorrow? Age
rushes on and like a flow, does not return.
The atman should be engaged in something
that brings happiness. It has been
said that subjects deserve happiness. The
one who has power and control
lord of the earth, our father, had dharma in
giving up something one wants
his soul. He performed all the sacrifices
very large in amount
and gave away copious quantities of dakshina.
to wash
Having cleansed his sins, he has
the place where God lives
gone to heaven. He maintained the
servants and protected the subjects
properly. Having followed dharma in
to gather slowly
accumulating artha, our father has gone to
a religious act
heaven. He performed many kinds of rites

giving up something one wants
and sacrifices. He enjoyed all the objects of
pleasure. Having spent an excellent life,
one who has power and control the place where God lives
the lord of the earth has gone to heaven.
damaged and breaking down
Our father has cast aside a decayed human
the state of being successful
body. He has obtained divine prosperity
to go to without a purpose
and roams around in Brahma's world.
Someone who is as wise as you should not
to feel sad
grieve in this fashion. Someone like you
and someone like me are learned and
of high quality
possess superior intelligence. All those
able to easily learn or understand
who are patient and intelligent in all
to leave and never return
situations should abandon these many
expression of being very sad
kinds of sorrow, lamentations and weep-
to cry
ing. Therefore, be steady. Do not grieve. Go
to exist or be present highest in degree or quality
and reside in that city. O supreme among
being skilled in a language
eloquent ones! That is what our self-
controlled father engaged you to do. I have

also been thus engaged by that performer of auspicious deeds. I will act in accordance with our noble father's instructions. O scorcher of enemies! It is not proper for me to cast aside his instructions. He was our relative and our father and you must always also respect his wishes.' Rama, devoted to dharma, spoke these words that were full of meaning and stopped.

Bharata replied in wonderful words that were full of dharma. 'O scorcher of enemies! Where in this world is there a person like you? You are not distressed at misery, nor are you delighted at joy. You are revered by the aged and you ask them when there is a doubt. If a person has obtained the intelligence to look upon death and life equally, and existence and non-existence equally, why should he be tormented? He does not deserve to grieve even when he confronts an adversity. Your spirit is like that of the immortals. You are great in soul and devoted to the truth. O Raghava! You know everything. You see everything. You are intelligent. You possess such qualities and know about existence and non-existence. You do not deserve to suffer from the most terrible of miseries. While I was away, for my sake, my mother performed a wicked deed. It was inferior and injurious, but you should show me your favours. I am tied by the bond of dharma.[397] That apart, she is my mother. I should kill her and chastise her

the act of giving a penalty
with this terrible punishment. She is the
someone who does wrong evil
perpetrator of a wicked deed and deserves
to make one suffer for a mistake
to be punished. But I have been born from
having impressive qualities
Dasharatha, whose deeds were noble and
pure. Knowing about dharma, how can I
perform an act of adharma, even though I
might desire to commit that act? He was
a religious act
my senior. He performed rites and was
aged. He was the king. He was my father.
He is now dead and one should not
to strongly say a thing is bad group that has gathered
condemn a father. In an assembly, he was like
the state of being a god
a divinity. How could a person who knew
about dharma and artha have performed
very bad
such a sinful act? He knew about dharma
and followed dharma, but acted in this
way to bring pleasure to a woman. There is
an ancient saying that at the time of de-

struction, creatures are confounded.

Having done what he did, in the eyes of the world, the king has made that saying come true. Our father knew the meaning of virtue. Yet, he transgressed it because of anger,[398] confusion or rashness. Therefore, correct that transgression. It is the view of the world that if a son thinks it virtuous to counter a father's transgression, such a son is regarded as a true son, not one who acts in a contrary way. You should be a son like that, do not be one who assents to a wicked act committed by our father. The act that he perpetrated is condemned by the patient people of this world. Save all of us—Kaikeyee, me, our father, the well-wishers, our relatives and all the inhabitants of the city and the countryside. What is this forest? Where is the duty of a kshatriya? What is this matted hair? What about ruling? You should not act in this contrary way. If you wish to follow dharma by accepting a hardship, then accept the hardship of ruling the four varnas in accordance with dharma. Among the four ashramas, garhasthya is the best ashrama.[399] This has been said by those who know about dharma. O one who knows about dharma! How can you give that up? Compared to you, I am a child in learning, status and birth. When you are there, how can I rule over the earth? I am inferior to you in intelligence. I am like a child in qualities. I am inferior in status.

Without you, I have no interest in remaining alive. O one who knows about dharma! With your relatives and without any distraction and thorns, follow your own dharma and rule over this entire kingdom of our father. With all the ordinary subjects, let the officiating priests with Vasishtha and those who know about the mantras crown you here with the appropriate mantras. After having been crowned, you can leave with us and go and rule Ayodhya. You will quickly conquer the worlds, like Vasava with the Maruts.[400] You will repay the three debts[401] and properly punish all those who commit wicked deeds. You will satisfy the well-wishers with all the objects of desire. And you will also instruct me. O noble one! The well-wishers will rejoice today at your coronation. Today, the evildoers will be terrified and will flee in the ten directions. O bull among men! Wipe away the outrage that my mother has caused. Today, protect our father from the sin he has committed. With my head bowed down, I am beseeching you. Show compassion towards me. To relatives and all creatures, you are like Maheshvara.[402] Or, if you turn your back towards me and leave this place for the forest, I will also follow you wherever you may go.'

Bharata bowed his head down and sought the favours of Rama, the lord of the earth. However, the spirited one had no

intention of returning. He was established
in the word given by his father. On witnessing
the quality of never giving up
that extraordinary perseverance
in Raghava, the people were delighted
very sad
and miserable at the same time. They
were miserable because he was not going
to Ayodhya. However, on seeing that he
a serious promise or agreement
would stick to his pledge, they were also
to make one weak
delighted. Bharata prostrated himself before
perform duties at a ceremony
Rama. The officiating priests, the aged
to cry
leaders of the people and the weeping and
stupid
senseless mothers praised Bharata's words
a serious request
and also added their entreaties to his.

Chapter 2(99)

Lakshmana's elder brother, handsome and extremely revered amidst his kin, again responded to Bharata, who had spoken. 'The words that you have spoken are deserving of a son from Kaikeyee and Dasharatha, excellent among kings. O brother! In ancient times, when our father married your mother, he promised your maternal grandfather this excellent kingdom as a bride price. In a battle between the gods and the asuras, the lord, the king, was extremely delighted with your mother. The king offered her two boons.

a serious promise or agreement
With that pledge having been made, your
admired for past achievements
illustrious and beautiful mother sought
something helpful
those two boons from that best of men. O
a kind of wild animal
tiger among men! Thus urged by her, the
a country ruled by a king
king gave her those boons—the kingdom
being barred from a country
for you and my exile. O bull among men!
Because that boon was given, I have been
to give an order to exist or be present
instructed by our father to reside in the
forest for fourteen years. Without any
telling the truth
violation of the truthful pledge that our
father had given, I have thus come to this
empty of living things
desolate forest, followed by Lakshmana
and Sita. You should also ensure that our
father, Indra among kings, was truthful in
moving very fast
his speech. You should swiftly crown
the benefit of one
yourself. O Bharata! For my sake, release
one who has power and control
the lord, the king, from his debt. O one who

knows about dharma! Save our father and delight your mother. O son![403] The sacred texts recount a chant by the illustrious Gaya. This is when he performed a sacrifice to repay the debt to his ancestors in Gaya.[404] 'A son is said to be putra because he saves his ancestors from the hell known as *pum*.[405] One who repays debts to his ancestors is a true son. It is desired that there should be many sons who possess all the qualities and are extremely learned. Among all those, there will be at least one who will go to Gaya.' O delight of the king! This is what all the rajarshis felt. O best among men! O lord! Therefore, save your father from the hell. O Bharata! Go to Ayodhya and delight the ordinary subjects.

feeling no fear
O brave one! Go with Shatrughna and all
the brahmanas. O king! With Vaidehi and
Lakshmana, without any delay, I will enter
Dandakaranya. O Bharata! Become the
king of men yourself. In the forest, I will be
in a happy manner
the king of the animals. Now cheerfully go
to the most excellent of cities. I will also
cheerfully enter Dandaka. O Bharata! Let
a device to protect from rain
the umbrella cast a cool shadow over your
a visible line of light
head and protect you from the rays of the
present in large amounts
sun. For me, there are the plentiful trees in
the forest to cast a shadow. I will happily
shelter from danger
seek refuge under them. Shatrughna is
able to easily learn or understand
accomplished and intelligent and will be
one who assists another
your aide. Soumitri is known to be my
in the first position
foremost friend. We four are excellent sons
for that Indra among men. O Bharata! We

will resort to the path of the truth. Do not
to feel sad
grieve.’

Chapter 2(100)

Rama knew about dharma and addressed Bharata in these excellent words. However, a brahmana named Jabali spoke these words that were against dharma.[406] ‘O Raghava! Excellent, but do not turn your intelligence towards a futile end. O noble one! Your intelligence should be like that of an ascetic, but you are behaving like an ordinary man. Who is related to what man? What can ever be obtained by anyone? A creature is born alone and is also destroyed alone. O Rama! If a man clings to anyone as a mother or a father, he should

be known as a person who is mad. No one
to be a part of
ever belongs to another person. Having
to exist or be present
entered a village, a man resides for a while
in a certain place. However, on the very
to leave and never return
next day, he abandons that residence and
moves on elsewhere. For men, a father, a
good things that are available
mother, a house and riches are like that. O
Kakutstha! They are just like a residence.
morally good
Virtuous people do not find delight in
being highest in rank
these. O supreme among men! You should
to give up or leave entirely a country ruled by a king
not forsake your father's kingdom and
empty of living things
dwell in this desolate place that is full of
extreme suffering sharp point on plant stems
great misery and full of many thorns.
having success by making money
Crown yourself in prosperous Ayodhya.
The city is waiting for you, with a single
a hair style
braid of hair.[407] O son of a king! Enjoy the
extremely expensive royal objects of pleas-

ure. Pleasure yourself in Ayodhya, like Shakra in heaven. Dasharatha is nothing to you and you are nothing to him. He was a different king and you are another. Therefore, do what I am telling you. That king has gone wherever he was supposed to go. That is the nature of everyone who is mortal. You are concerned with this in vain. I sorrow over all those who are excessively devoted to artha and dharma. They suffer in this world and are destroyed after death. There are people who say that the eighth day is for the divinity who was a father.[408] Look at the wastage of food. What will a dead person eat? If in the course of a shraddha, food is meant to reach another body and be enjoyed by it,

then let it be given to those who are setting
out on a journey. At least they will have
giving up something one wants
food for the road. Perform sacrifices, give
to promise time and attention
donations, consecrate yourself for a sacrifice,
to cause to feel extreme pain
torment yourself through austerities,
a simple and plain thing
renounce—intelligent people wrote
an order from a court of law
these injunctions down in texts so as to
to cause to do by arguing to a great extent
persuade people to give. O immensely
intelligent one! Therefore, arrive at the
conclusion that nothing exists beyond this
world. Resort to whatever is directly in
front of you. Turn your back on whatever
to show clearly the most important part
is not manifest. Place at the forefront the
morally good
intelligence of the virtuous, that which
to show evidence of
has been demonstrated by all the worlds.
to cause to feel less angry a country ruled by a king
Placated by Bharata, accept the kingdom.’

Chapter 2(101)

Rama, supreme among those who have truth in their souls, heard Jabali's words. Without any disturbance to his own intelligence, he spoke these excellent words. 'You have spoken these words with a view to ensuring my pleasure. Though it seems to be a possible course of action, it is actually impossible. Though it seems to be sanctioned food, it is actually food that should not be eaten. If a man is full of evil conduct and violates pledges, he does not receive respect from the virtuous and destroys perceptions about his character.

obvious
Conduct makes it evident whether a person
not deserving respect too proud
is noble or ignoble, brave or vain, pure
not pure
or impure. If I am ignoble but appear
quality of being without stain
noble, devoid of purity but appear pure,
bereft of signs but seem to possess signs,
a specific type of clothing
practise bad conduct in the garb of good
conduct, practise adharma dressed up as
dharma, create confusion in this world,
to leave and never return suggesting future success
abandon everything auspicious and forsake
to give up or leave entirely
rites and rituals, will any man who
to notice a difference between
can distinguish between what should be
done and what should not be done show
me great respect in this world? I will be
criticize strongly in public
censured by the world as someone who is
evil
wicked in conduct. If I follow bad policies,
how can I expect good conduct from
to do something different
anyone? If I deviate from pledges, how will

I obtain heaven? The entire world will then conduct itself as it wills. Whatever is the conduct followed by kings, that is indeed the conduct followed by the subjects.

to get a thing by effort

Truth and non-violence are the eternal conduct of kings. Therefore, there must be truth in the soul of the kingdom. The world is established in truth. The rishis and the gods also revere truth. A person who speaks truth in this world obtains what is supreme after death. A man who practises falsehood is feared like a snake. In this world, truth is supreme dharma. It is said to be the foundation for heaven.

lasting forever

a country ruled by a king

to have great respect for

highest in degree or quality

a lie or inaccuracy

Truth is the lord of this world. Padma[409] is established in truth. Truth is the foundation of everything. There is no objective

one who has power and control

of high quality body part given to a hospital
that is superior to truth. Donations, sacrifices,
act of giving money to church
oblations, tormenting through
a simple and plain thing
austerities and the Vedas—all these are
established in truth. Therefore, there is
better than other people
nothing superior to truth. A single person
can rule over the world.[410] A single person
people from one's family
can protect the lineage. A single person can
to make one fully involved
immerse it in hell. A single person can
an extraordinary property
obtain greatness in heaven. For what
purpose should I not follow the instructions
to promise in a formal way
of my father? I am true to pledges. He
telling the truth a serious promise or agreement
was truthful and he made a pledge in
accordance with the truth. My senior has
an intense desire to own more
taken a pledge of truth. Because of greed,
a lack of knowledge
confusion, or ignorance of darkness, I will
to suddenly break into pieces
not shatter that bridge of truth. The gods
a relative of the past
and the ancestors will not accept the

changing often
offerings of those who are fickle and unstable
likely to change / to do something different
in their intelligence and deviate
from the truth. This is what we have
heard. I can myself see that the dharma of
to spread through all parts of
truth pervades the atman. This burden of
morally good
the truth has been accepted by virtuous
people and has been respected as an objective.
to give up or leave entirely
I forsake the dharma of kshatriyas. It is
adharma in the name of dharma. It is
wanting more than necessary
practised by the greedy, the violent, the
of less importance / one who entertains
inferior and the performers of evil deeds.
After having been thought of by the mind,
evil
the body performs wicked deeds and the
to make / a lie or inaccuracy
tongue utters a falsehood. All three are
an action considered to be bad / state of being well known
forms of sin. The earth, deeds, fame, prosperity
the place where God lives
and heaven desire and seek a man
who serves the truth. You have used words

of reason to persuade me to do seemingly beneficial things. However, what you have presented as superior is actually ignoble. I gave a pledge to my senior to reside in the forest. How can I abandon the pledge given to my senior and act in accordance with Bharata’s words? The pledge and promise I made in the presence of my senior is inviolate. That is when Queen Kaikeyee was delighted in her mind. I will reside in the forest. I will control myself and eat pure food. With auspicious roots, flowers and fruits, I will render offerings to the gods and ancestors. In this world, I will satisfy my five senses and embark on this journey. Able to discriminate between what should be done and what should not

to cause to do by arguing
appearing to be true
producing good results
of high quality
not deserving respect
a serious promise or agreement
to exist or be present
to leave and never return
not harmed or changed
suggesting future success
to cause to be in a condition
a relative of the past
to treat people differently

be done, I will do this faithfully and without deceit. Having obtained this earth, an arena for action, I will undertake auspicious deeds. Agni, Vayu and Soma will receive their shares in the fruits of these acts. Having performed one hundred sacrifices, the lord of the gods went to heaven. Having practised fierce austerities, the maharshis obtained heaven. The virtuous have said that truth, dharma, valour, compassion towards beings, agreeable speech and worship to brahmanas, gods and guests are the paths to heaven. Those who are devoted to dharma, associating with virtuous men, those who are spirited and possess the foremost quality of generosity, those who are non-

a thing causing one to be thought of as bad
violent and those who are devoid of taints
to honor God
in this world are worshipped as the fore-
in the first position
most among sages.’

Chapter 2(102)

Discerning that Rama was angry, Vasishtha replied, 'Even Jabali knows about the comings and goings of this world. He spoke these words with a view to making you return. O lord of the world! Hear from me about the creation of this world. Everything was submerged in water and the earth was created from this. Svayambhu Brahma was created, together with all the gods. Assuming the form of a boar, he raised up the earth.[411] With sons who were created from his own self, he created this universe and everything in it.

lasting forever lasting forever
The eternal, everlasting and undecaying
Brahma was created from space. Marichi
was born from him[412] and Marichi's son
was Kashyapa. Vivasvat was born from
Kashyapa. Manu is known as Vivasvat's
son. He was the first Prajapati and Ikshvaku
having success by making money
was Manu's son. This prosperous
earth was first given by Manu to him.
Know that Ikshvaku was the first king of
Ayodhya.[413] Ikshvaku's son was the handsome
pleasing to look at
Kukshi, who was famous. Kukshi
feeling no fear
gave birth to a brave son named Vikukshi.
to a great extent
Vikukshi had an immensely energetic and
powerful son named Bana. Bana's son was
the mighty-armed and immensely illustrious
admired for past achievements highest in degree or quality
Anaranya. When the supremely
morally good
virtuous and great king Anaranya ruled,

situation without enough food
there was no lack of rain and no famine.
a person who steals something
There were no thieves. Anaranya gave
birth to the mighty-armed King Prithu.
From Prithu was born the great king,
Trishanku. The brave one spoke the truth
the place where God lives
and went to heaven in his own physical
to a great extent
body. Trishanku's son was the immensely
admired for past achievements
illustrious Dhundumara. Dhundumara
having or showing a lot of energy
gave birth to the immensely energetic
pleasing to look at
Yuvanashva. Yuvanashva had a handsome
son named Mandhata. The immensely
energetic Susandhi was born from Mandhata.
Susandhi had two sons—
Dhruvasandhi and Prasenjit. The
someone who causes death
illustrious Bharata, the slayer of enemies,
was born from Dhruvasandhi. Asita was
born from the mighty-armed Bharata.

Kings who were his enemies were also born—the Haihayas, the Talajanghas and the brave Shashabindus. Having set up counter-battle formations in an encounter, the king was exiled. He[414] became a devoted sage on a beautiful and excellent mountain. It has been heard that his two wives became pregnant. Bhargava Chyavana had resorted to the Himalayas. Kalindee[415] approached and worshipped that rishi. She desired a boon from the brahmana that a son might be born to her. The queen returned home and gave birth to a son. However, desiring to destroy the foetus, her co-wife gave her poison. Because he was born with poison, he came to be known as Sagara. On the day of the full moon and in the course of a sacrifice, it was King Sagara who dug up the ocean, thus terrifying the subjects through this force. We have heard that a son named Asamanja was born to Sagara. Because he was engaged in wicked deeds, his father spared his life, but exiled him. Asamanja had a valiant son named Amshuman. Dileepa was Amshuman's son and Dileepa's son was Bhageeratha. Bhageeratha's son was Kakutstha and the Kakutsthas are named after him. Kakutstha had a son named Raghu and the Raghavas are descended from him. Raghu's energetic son was Pravriddha. However, he is famous on earth as Purushadaka, Kalmashapada and Soudasa. Kalmashapada had a son who

giving up something one wants
causing great fear
evil
to force to live abroad
having courage
having or showing a lot of energy

was famous as Shankhana. However,
having courage
though he was valiant, he and his soldiers
were destroyed. Shankhana's son was the
pleasing to look at
brave and handsome Sudarshana. Sudarshana's son was Agnivarna and Agnivarna's son was Sheeghraga. Sheeghraga's son was Maru and Maru's son was
Prashushruka. Prashushruka's son was the
to a great extent
immensely radiant Ambareesha. Ambareesha's son was Nahusha, for whom,
determination in facing danger
truth was his valour. Nahusha had a son
highest in degree or quality
named Nabhaga and he was supremely
devoted to dharma. Nabhaga had two sons named Aja and Suvrata. Aja's son was King Dasharatha, who possessed dharma in his
oldest
soul. O Rama! You are his eldest and famous
one who has the right to a property
heir. O king of the universe! Consider-

ing this, accept your own kingdom. In the entire lineage of the Ikshvakus, it is only the eldest who becomes the king, not a younger one when the elder is alive. The eldest is consecrated as the king. O one with dharma in your soul! This is the eternal practice in the lineage of the Raghavas. You should not forsake this now. Rule the earth with its great store of jewels and this extensive kingdom, as your immensely illustrious father did.’

a country ruled by a king
people from one's family
to make holy
lasting forever
to give up or leave entirely
fancy item made of rare stones
admired for past achievements

Chapter 2(103)

Vasishtha, the royal priest, told Rama this. Then, he again spoke words that were full of dharma. 'O Raghava! O Kakutstha! When a man is born, he has three teachers—the preceptor, the father and the mother. O bull among men! The parents only give birth to the being. Since the preceptor gives wisdom, he is known as a true teacher. O scorcher of enemies! I was your father's preceptor and am yours too. Act in accordance with my words and do not violate the path of the virtuous. O son![416] The courtiers and classes have as-

the benefit of one
sembled. For their sake, follow dharma. Do
to break a law morally good
not violate the path of the virtuous. Do not
cross your mothers. They are aged and de-
voted to dharma. Act in accordance with
their words. Do not violate the path of the
virtuous. O Raghava! Bharata's words have
to ask in a serious way determination in facing danger
entreated you. O one who possesses valour
and the dharma of truth! Do not cross
a teacher
yourself.' The preceptor, who was seated,
himself addressed him in these sweet
words.

a male animal
Raghava, bull among men, replied to
Vasishtha. 'It is not very easy to perform
something that is done
good deeds towards the mother and the
to make up for something bad
father so as to compensate for the good
deeds that they always undertake towards
a son. To the best of their capacities, they

bathe him and give him clothing, they always speak to him in pleasant words and rear him. My father, King Dasharatha, gave birth to me. His instructions to me cannot be rendered false.’ The extremely generous Bharata was seated near him. When Rama spoke in this way, he became extremely distressed and addressed the suta.[417] ‘O charioteer! Quickly spread out some kusha grass on this ground. Until the noble one shows his favours, I will commit *praya*.[418] Until he returns, I will be like a brahmana who lies down before a cottage, without food, without light and without riches.’[419] Distressed in his mind, he then looked towards Rama and looked towards Sumantra. He himself began to spread out kusha grass on the ground there. At this, the immensely energetic Rama, supreme among rajarshis, said, ‘O Bharata! O son![420] Why are you engaged in this act of praya? This is the single-minded objective for a brahmana. The rite of praya is not recommended for someone who has sprinkled his hair[421] with the objective of saving men. O tiger among men! Arise. Give up this terrible vow. O Raghava! Quickly go to Ayodhya, supreme among cities.’ Bharata remained seated. He looked all around, at the inhabitants of the city and the countryside, and asked, ‘Why aren’t you saying anything?’ The great-souled soldiers and the inhabitants of the city and the countryside said, ‘O Kakutstha![422] We know that Raghava[423] has said the right thing. This immensely fortunate one firmly adheres to the words given by his father. Therefore, we are incapable of asking him to return quickly.'[424] Hearing their words, Rama spoke these words. 'Listen to the words of the well-wishers who possess the insight of dharma. O Raghava! Listen to their words about what is proper and what is not proper. O mighty-armed one! Arise and do not touch the water.'[425] Arising, Bharata touched water and spoke these words. 'O courtiers, ministers and classes! Listen. I do not desire my father's kingdom or the words of my mother. Nor do I know Raghava, who is noble and supremely devoted to dharma. If it is mandatory that one must follow one's father's instructions and dwell in the forest for fourteen years, then I will reside there.' Rama, with dharma in his soul, was astounded at these true words spoken by his brother. He looked at the people from the city and the countryside and said, 'While he was alive, if my father undertook an act of sale or purchase,[426] then I or Bharata are incapable of transgressing it. As my representative, I do not wish to send someone to reside in the forest. A good deed is to adhere to what Kaikeyee urged my father to do. I know that Bharata is self-controlled and devoted to performing tasks for his seniors. He always looks at what is beneficial. The great-souled one is devoted to the truth. When I return again from the forest, with my brother, who possesses dharma in his conduct, I will become an excellent king on earth. Let me act in accordance with the words spoken by the king and Kaikeyee. Let us free our father, the king, from any act of falsehood.’

a lie or inaccuracy

Chapter 2(104)

All the assembled maharshis were astounded on witnessing this meeting, which made the body hair stand up, between these two brothers who were unmatched in energy. Large numbers of invisible rishis, siddhas and supreme rishis praised the two brothers, the great-souled Kakutsthas. ‘We love the conversation that we have heard between these two. They know about dharma and have dharma as their valour. A person who has two sons like these is blessed.’ The large number of rishis desired to ensure that Dashagriva

was quickly killed. They approached Bharata,
a kind of wild animal
tiger among kings, and addressed him
to a great extent
in these words. ‘O immensely wise one!
people from one's family
You have been born in a noble lineage. You
are great in conduct and immensely illustrious.
admired for past achievements
If you have respect towards your
father, accept Rama’s words. Now that
the place where God lives
Dasharatha has gone to heaven, we always
desire to see Rama freed from the debt he
to need to give in return
owes to his father and the debt to Kaikeyee.’
Having said this, all the gandharvas,
the maharshis and the rajarshis returned
belonging to each person
to their own respective destinations. Delighted
suggesting future success
at these auspicious words, Rama,
to honor God
auspicious in form, worshipped the rishis
to make one happy
with a gladdened face.

Bharata's body was trembling. He joined his hands in salutation and in a choking voice, again addressed Raghava in these words. 'O Kakutstha! Look towards the dharma of kings and the dharma revered by our lineage. You should do what I and your mother desire. I am not interested in protecting and ruling this large kingdom alone. In that way, I will not be able to delight the inhabitants of the city and the countryside and others who are devoted. Our kin, warriors, friends and well-wishers are waiting for you, like farmers for rain. O immensely wise one! When you return, establish this kingdom. O Kakutstha! You are capable of ruling over the world.' Having said this, Bharata, who was

pleasant in speech, fell down at his brother
serious and true to ask
Rama's feet and earnestly beseeched him.
a type of flowering plant
Rama's eyes were like those of a lotus. He
was dark. He raised his brother up on his
area between the hip and the knee very angry
lap and in a voice like that of a maddened
a type of water bird
swan, himself addressed him in these
to get a thing by effort
words. 'You have obtained the intelligence,
existing from birth
that which was innate and that which
has been taught. O son! You are extremely
capable
competent to protect the earth. In all
acts, consult and use the intelligence of
advisers, well-wishers and ministers.
a warm soft light
Perform great deeds. Radiance may desert
the moon, snow may desert the Himalayas
to break or do against a coast
and the ocean may breach the shoreline,
not able to do something
but I am incapable of crossing my father's
to promise in a formal way
pledge. O son! Your mother acted in this

way because of greed and avarice and on your account. You should not harbour this in your mind. Behave towards her as a mother.'

Thus addressed by Kousalya's son, who was like the sun in his energy and as handsome as the moon during *pratipada*,[427] Bharata replied, 'O noble one! These sandals are decorated with gold. Wear them on your feet. It is from these that the entire world will obtain yoga and kshema.' Thus addressed, the tiger among men wore the sandals on his foot. The immensely energetic one then handed them over to the great-souled Bharata. The powerful Bharata, who knew about dharma, worshipped those ornamented sandals. He circumambulated Raghava and placed them on the head of an excellent elephant. The extender of the lineage of Raghava[428] was as firm in his own dharma as the Himalaya mountains. In due order, he honoured the people, the seniors, the ordinary subjects and his younger brothers, and took their leave. The voices of the mothers choked with tears and because of their grief, they were incapable of saying anything. Rama worshipped all his mothers and weeping, entered his own cottage.

a shoe with straps
people from one's family
to make one stop breathing
a deep sadness
not able to do something
to honor God
to cry
a small house

Chapter 2(105)

Bharata placed those sandals on his head and with Shatrughna, cheerfully ascended the chariot. Vasishtha, Vamadeva, Jabali, firm in his vows and all the ministers who were revered because of their intelligence proceeded ahead. After circumambulating the great mountain of Chitrakuta, they advanced eastwards, along the beautiful river Mandakinee. Seeing thousands of many beautiful kinds of minerals, with his soldiers, Bharata proceeded along its flank.[429] Not very far from Chitrakuta, Bharata saw the hermitage where the sage Bharadvaja had made his abode. On reaching the hermitage, the extender of the lineage descended from his chariot and worshipped at the feet of the intelligent Bharadvaja. Delighted, Bharadvaja addressed Bharata in these words. ‘O son![430] Have you been successful in your intention of meeting Rama?’ Bharata was thus addressed by the intelligent Bharadvaja. Bharata, devoted to dharma, replied to Bharadvaja. The seniors and I beseeched him. However, firm in his valour and extremely happy, Raghava spoke the following words to Vasishtha. ‘I will truthfully abide by my father’s pledge. I have given word to my father about fourteen years.’ When the immensely

a person who is very wise
the place where one lives
a place where one lives alone
people from one's family
a vehicle pulled by horses
to honor God
able to easily learn or understand
to ask
determination in facing danger
telling the truth
to promise in a formal way
to a great extent

wise one, Raghava, who is eloquent in the use of words, addressed him in this way, Vasishtha, who is also eloquent in the use of words, replied in these great words. ‘Cheerfully give these sandals that are ornamented with gold.[431] O immensely wise one! They will ensure yoga and kshema in Ayodhya.’ Thus addressed by Vasishtha, Raghava stood up and faced the east. For the sake of the kingdom, he gave me the sandals embellished with gold. Having accepted the auspicious sandals, I took the permission of the extremely great-souled Rama and am leaving for Ayodhya.’ Hearing the words of the great-souled Bharata, the sage Bharadvaja addressed him in words that were even more beneficial. 'O tiger among men! It is not surprising that you should be supreme among those who are good in conduct. Nobility is natural in you, just as water naturally proceeds downwards. With a son like you, who possesses dharma in his soul and is devoted to dharma, your mighty-armed father, Dasharatha, has become immortal.' Hearing the words of the great-souled rishi, he[432] joined his hands in salutation and touching his feet, took leave of him. Having repeatedly circumambulated Bharadvaja, with his ministers, the prosperous Bharata departed for Ayodhya.

The extensive army of vehicles, carriages, horses and elephants followed Bharata on his return journey. They

relating to God
crossed the divine river Yamuna, garlanded
to put this type of ring on
with waves. All of them again saw
suggesting future success
the river Ganga, with auspicious waters.
With his relatives, he crossed the river
that was full of beautiful water. With his
soldiers, he saw the beautiful region of
Shringaverapura. From Shringaverapura,
to cause to feel extreme pain
he saw Ayodhya. Tormented by grief,
driver of a vehicle driven by horse
Bharata told the charioteer in a sorrowful
to look
voice, 'O charioteer! Behold. Ayodhya
to cause extreme pain having an attractive quality
seems devastated and is not radiant. It
very sad
seems to have no form and is miserable. It
to worry or upset one
is distressed.'

Chapter 2(106)

The immensely illustrious Lord Bharata quickly entered Ayodhya astride a chariot that made a gentle and deep sound. Cats and owls roamed around. The men and elephants crouched down. The place seemed to be covered in darkness. It was indistinct, as if during the night. Rohini alone is the beloved wife, blazing in her radiance and prosperity.[433] It was as if the planet Rahu had arisen and was oppressing her. It was like a thin mountain stream with limited and agitated waters, the birds scorched by the summer and small and

a type of large animal
large fish and crocodiles destroyed. It was
like a golden fire that rises up when obla-
act of giving money to church
tions are offered into it, bereft of smoke,
to cause to stop burning
but with the flames extinguished after the
to destroy completely
oblations have been devoured. It was like
to cause extreme pain
an army devastated in a great battle,
protective clothing very shocked and upset
armour, chariots and standards shattered,
elephants and horses suffering and the
one who fights in battles
best of warriors dead. It was like an ocean
a soft material
that had risen up with foam and sound,
to cause to be in a condition
but the water and the waves now rendered
quiet and silent by a wave that has arisen.
of giving up something
It was like a silent sacrificial altar when the
time for offering oblations is over and the
place has been cleared of all the sacrificial
perform duties at a ceremony
objects and officiating priests. It was like
afraid or nervous a male animal
the anxious wife of a bull, which is stand-

very sad
ing miserable in the middle of a pen and
to eat plants in a field
does not graze on new grass, because it has
to leave and never return a male animal
been abandoned by the bull. It was like a
very bright and attractive
resplendent, blazing and excellent neck-
an item worn around the neck a white ball used as jewelry
lace made of coral and fresh pearls, now
shining quality of a surface
devoid of lustre because the collection of
a cut and shined stone
good gems had been taken away. It was like
to remove with force the sky
a star dislodged from the firmament
a good quality
because its store of merit had got ex-
to tire out completely to go down
hausted, thus violently descending on the
a warm soft light
earth and losing its radiance. It was like a
plant that grows on a surface loaded heavily
creeper from the forest, laden with flowers
very angry
during the spring and with maddened
to stay very close to become dry and weak
bees hovering around it, now withered
bright area of light or color
and consumed in a forest blaze. All the
movement stopped on the roads. The
shops and stores were closed. It was like

the sky, completely covered with clouds
to cover or hide
and with the moon and the stars shrouded.
It was like a dirty drinking house in the
alcohol
open ground, when the excellent liquor
to tire out completely — to spread over a surface
was exhausted, the best of vessels strewn
one who takes in alcohol
around and all the drinkers having left. It
was like a place with drinking water that
to cause extreme pain
was now devastated, the flat ground below
very shocked and upset
strewn with empty and shattered vessels
for drinking, the store of water having
a weapon used for shooting
been exhausted. It was like bow that was
once large and stretched, strung with a
a strong tight string
spirited bowstring, now lying down on the
to cut off
ground because it had been severed with
a long pointed weapon
arrows. It was like a horse that was violently
a person who rides something
urged by a rider in a battle, but
turned out to be a weak and young female

a thing that adds attraction
horse and thus had its decorations and
belts used to load animals
harness flung away.[434] It was like the
a warm soft light to completely cover
radiance of the sun, enveloped by dark
a heavy rain
monsoon clouds when the sun enters a
difficult to see through
dense cluster of clouds.

pleasing to look at
The handsome Bharata, Dasharatha's
with a leg on each side of
son, was astride his chariot. Borne by the
best of chariots, he addressed the chariot-
driver of a vehicle driven by horse
eer in these words. 'Earlier, the sounds of
singing and the noise of musical instru-
ments could be heard from Ayodhya. Why
can't that deep music be heard today?
very bothersome a pleasant smell
The maddening fragrance of *varuni*,[435]
a ring or rope made of leaves
the scent of garlands and the fragrance
a plant with heavy leaves to move through the air
of incense and aloe are no longer wafting
around everywhere. There used to be the
a vehicle drawn by a horse
excellent sound of carriages, the gentle

to make a loud long sound
sound of horses neighing, the trumpeting
a loud low sound
of crazy elephants and the loud roar of
a vehicle pulled by horses   to force to live abroad
chariots. Earlier, before Rama was exiled,
such sounds were heard. The large roads
having an attractive quality
in Ayodhya are no longer radiant with the
to put on attractive clothes   piece of clothing
young attired in beautiful garments and
to talk
men straight in their strides.' Conversing
thus in many ways, he entered his father's
the place where someone lives
residence. Without that Indra among
a large hole under the ground
men, it was like a cave without a lion.

Chapter 2(107)

Firm in his vows, Bharata took his mothers to Ayodhya. Tormented by grief, he then addressed his seniors. ‘I am now taking my leave of all of you. I will go to Nandigrama. Without Raghava, I will bear all the hardships there. The king has gone to heaven and my senior has resorted to the forest. For the sake of the kingdom, I will await Rama. The immensely illustrious one is the king.’ Hearing the auspicious words of the great-souled Bharata, all the ministers and the priest Vasishtha said, ‘O Bharata! The words that you have

deserving approval
spoken are praiseworthy. These words
a feeling of liking someone
show your affection for your brother
and are deserving of you. You are always
showing love
affectionate towards your relative and
are established in love for your brother. O
having impressive qualities
noble one! Which man will not approve
of the path that you have resorted to?' He
pleasing
heard the agreeable and desired words
of his ministers. He addressed the charioteer
driver of a vehicle driven by horse a vehicle pulled by horses
in these words. 'Yoke my chariot.'
showing happiness
With a cheerful face, taking leave of all
pleasing to look at to go up
the mothers, the handsome one ascended
the chariot with Shatrughna. Extremely
happy, Shatrughna and Bharata quickly
ascended the chariot and left, surrounded
leader of a religious ceremony
by the ministers and priests. The brahmanas, with the priest Vasishtha at the

forefront, led the way. All of them headed east, in the direction where Nandigrama was. Though not asked, the army, full of elephants, horses and chariots, followed Bharata and so did all the residents of the city. Bharata, devoted to his brother and with dharma in his soul, was astride the chariot. With the sandals atop his head, he quickly went to Nandigrama.

Bharata quickly entered Nandigrama. Swiftly descending from his chariot, he addressed his seniors. ‘My brother has himself given me this kingdom as a trust. These sandals, ornamented with gold, will bring yoga and kshema. I will rule it until Raghava returns. I will myself quickly put them back on Raghava’s feet. I will see

a shoe with straps
Rama's feet, with the sandals on them.
When Raghava returns, I will thus give
the burden back to him. Having given the
a country ruled by a king
kingdom back to my senior, I will serve
him the way one should serve a senior.
These excellent sandals are marks of trust
and I will give them back to Raghava,
with the kingdom of Ayodhya. I will thus
to wash
be cleansed of my sins. Kakutstha will be
to make someone king
crowned and the people will be delighted.
state of being well known
My joy and the kingdom's fame will multi-
four times as great admired for past achievements
ply fourfold.' The immensely illustrious
to express sadness
Bharata lamented in this way. Though
to worry or upset one
distressed, with his ministers, he ruled
a name for God
the kingdom from Nandigrama. The lord
the outer cover of a tree twisted in an ugly way
donned bark and had matted hair. He was
a specific type of clothing
in the garb of a hermit. With his soldiers,

to exist or be present
the brave Bharata resided in Nandigrama.

Bharata, devoted to his brother, desired

a serious promise or agreement
Rama's return. Devoted to his pledge,

he carried out his brother's words. He

a shoe with straps
crowned those sandals in Nandigrama.

a country ruled by a king
Bharata ruled the kingdom in the name of

the sandals.

Chapter 2(108)

When Bharata left, Rama continued to
a place where one lives alone
reside in the hermitage. He noticed that
afraid or nervous
the ascetics were anxious and disturbed.
to live in a particular place
However, earlier, the ascetics who dwelt in
hermitages in Chitrakuta, under Rama's
protection, were not seen to display any
fear of what might happen — to understand
signs of anxiety. Rama could discern their
a serious expression
fear from their eyes and frowns. They
to talk
conversed with each other, secretly and
softly. Noticing their anxiety, Rama was
himself worried. He joined his hands in
a word used to begin a letter
salutation and spoke to the rishi who was
admired for past achievements
the leader of the group. 'O illustrious one! I

had not noticed this kind of behaviour earlier. I see an agitation, as if something is disturbing the ascetics. Has my younger brother committed an act causing offence? Has Lakshmana looked at the rishis in a way that is not deserving of his own self? Has Sita not followed the conduct that is deserving of women? She serves me well. Has she not served you?' The aged rishi was aged in austerities and he also suffered from old age. Trembling, he replied to Rama, who was compassionate towards all beings. 'O son![436] Vaidehi is benevolent in her spirit and in her conduct, always does what is beneficial, especially for ascetics. It is because of you that this hardship has come upon the

a state of emotional stress
a simple and plain thing
a shaking motion
feeling concern for others
kind and helpful
producing good results
pain and suffering

with anxiety
ascetics. They anxiously and secretly
to talk a damaging act
converse about the depredations of the
rakshasas. Ravana has a younger brother
and he is a rakshasa named Khara. He
to treat in a mean way
oppresses all the ascetics who have made
the place where someone lives
their residences in Janasthana.[437] He is
showing a lack of respect causing suffering
insolent and desires victory. He is cruel
to quickly eat everythingthe soft parts of the body
and devours human flesh. O son! He is
evil to allow to exist
proud and wicked and cannot tolerate you.
O son! Ever since you came to this hermitage,
a place where one lives alone
the rakhsasas have acted against the
to show or reveal
ascetics. They exhibit many terrible, gruesome
causing fear
and cruel forms. Some forms are so
not pleasant
ugly that those forms are unpleasant to
very dirty conditions not pure
see. They fling filth and impure objects on
not deserving respect
the ascetics. There are ignoble ones who
remain in front and quickly kill others.[438]

Unseen, they hide themselves in those
a place where one lives alone
hermitages. They are evil in intelligence
and find delight in destroying the ascetics
there. When the time for rendering
act of giving money to church
oblations presents itself, they throw away the
of giving up something a large and deep spoon
sacrificial vessels and ladles, sprinkle
water on the fire and break the pots. Since
to join a group to spy on it
the hermitage has been infiltrated by those
evil-souled ones, the rishis have decided to
leave and have urged me to go to some
other region today. O Rama! Before the
evil
wicked ones cause some physical harm to
a desire or tendency
the ascetics and display such inclinations,
to leave and never return
they wish to abandon this hermitage. Not
far from this forest, there is an ancient and
a large amount
colourful hermitage with an abundance of
a friend
roots and fruits. With my companions, I

shelter from danger
will again find a refuge there. O son! Before
Khara does something against you too, if
interested in or talented at
your intelligence is so inclined, go with us
to that place. O Raghava! You are with your
afraid or nervous
wife and you will always be anxious.
the place where someone lives
Though you are capable, a residence here
something that causes pain suffering or loss
now is fraught with hardship.’ When he
had spoken in this way, since the ascetics
were so very anxious, Prince Rama was
to keep under control
unable to restrain them with his reply.
Having explained his reasons, the leader of
to meet a new arrival
the group greeted Raghava and sought his
leave. With his group, he then left the
a place where one lives alone
hermitage. Rama understood why the
large number of rishis wanted to leave the
region and he greeted the rishi who was
the leader of the group and accompanied

them for a while. They were happy that their reasons had been understood. He then took their leave and returned to his own sacred residence.

relating to religion

Chapter 2(109)

Raghava thought about the departure of the ascetics and could think of many reasons why it was no longer desirable to live in that place. ‘This is where Bharata met me, with the mothers and the citizens. That memory remains with me and I always sorrow over it. The great-souled one’s army set up camp here and the dung from the horses and the elephants has caused a great deal of devastation here. Therefore, we should go somewhere else.’ This is what Raghava thought and left, with Vaidehi and Lakshmana.

the act of leaving
having good qualities
to feel sadness
solid waste from an animal
a total destruction

a place where one lives alone
He reached the hermitage of the immensely
admired for past achievements to honor God
illustrious Atri and worshipped
him. The illustrious one welcomed him
to give an order
like a son. He personally instructed that
all the arrangements should be made for
treating the guests well. He honoured
having good luck
Soumitri and the immensely fortunate
to order someone to come
Sita. He summoned his aged wife and
welcomed her too. The one who knew
about dharma and was engaged in the
a government program to help poor
welfare of all beings spoke to her. Anasuya
leading a strict simple life
was an immensely fortunate ascetic
lady who followed dharma. The excellent
rishi told her, ‘Welcome Vaidehi.’ He told
Rama about the ascetic lady who was
devoted to dharma. ‘The world incessantly
without being stopped a long period of no rain
suffered from ten years of drought

and she is the one who created roots and fruits and made the Jahnavee flow then. She performed fierce austerities and was ornamented with all the rituals. She performed great austerities for ten thousand years. O son![439] Through her vows, Anasuya removed all the impediments. O unblemished one! To accomplish the task of the gods, she converted ten nights into one night.[440] She is like a mother to you. This aged and illustrious one is never angry and all creatures bow down before her. Let Vaidehi approach her. When the rishi said this, Raghava agreed. He spoke these excellent words to Sita, who knew about dharma. 'O princess! You have heard what the sage has said. For the sake of your

a government program to help poor leading a strict simple life
own welfare, quickly approach the ascetic
something that is done
lady. Because of her deeds, Anasuya has
state of being well known
obtained fame in the world. You should
moving very fast
swiftly approach the ascetic lady.'

Raghava always sought Sita's welfare.

On hearing this, Maithilee circumambulated
Atri's wife, who knew about dharma.
She was aged and weak and her body was
line on the skin due to age
marked with wrinkles. Because of old
a leg or arm
age, her hair had turned grey. Her limbs
to shake slightly a kind of fruit
always trembled, like a plantain tree in
thinking or watching with care
the wind. Sita attentively worshipped
to a great extent having good luck
the immensely fortunate Anasuya, who
was devoted to her husband, and told her
her own name. Vaidehi worshipped the
free from spots and stains
unblemished ascetic lady. Cupping her
a word used to begin a letter in a happy manner
hands in salutation, she cheerfully asked

a government program to help poor
about her welfare. The one who followed
to a great extent
dharma saw the immensely fortunate
Sita. Comforting her, she happily said,
a lucky state
'It is good fortune that you look towards
dharma. O Sita! O beautiful one! It is good
to stop having or doing
fortune that you have given up your relatives,
the state of being successful
honours and prosperity and have
being barred from a country
followed Rama in his exile to the forest.
For a woman who loves her husband,
to live in a particular place
regardless of whether he resides in a city
or a forest and irrespective of whether
evil evil or immoral
he is wicked and vile, the great worlds
having impressive qualities
result. For a noble woman, the husband
the state of being a god
is the supreme divinity, even if he is evil
to cause to become dependent
in conduct, addicted to desire and bereft
large amounts of money
of riches. O Vaidehi! When I think about
of high quality
it, I do not see a relative who is superior

to an appropriate husband. He is like the undecaying result of austerities. Wicked women who make their hearts drive their desire and those who lord it over their husbands do not understand what is a good quality and what is a sin. O Maithilee! Indeed, women who act in this undesirable way of controlling[441] obtain ill fame and are dislodged from dharma. However, women like you, who possess the quality, regardless of prosperity or adversity in this world, roam around in heaven, like the performers of auspicious deeds.’

Chapter 2(110)

Vaidehi was thus addressed by Anasuya, who was without jealousy.[442] She worshipped her in gentle words and said, ‘It is not extraordinary that a noble one like you should address me in this way. I also know that the husband is the preceptor for a woman. O noble one! Even if my husband is without a means of subsistence, I should show no hesitation in obeying him. What more can one say for someone who is praised for his qualities, compassion, conquest of the senses, firmness in devotion and for one who has dharma in his soul, following his mother and loved by his father? Whatever conduct the immensely strong Rama exhibits towards Kousalya is identical to the conduct he exhibits towards all the other women of the king. He knows about dharma and is devoid of false pride. Even if the affectionate king has looked towards a woman with a favourable glance, the brave one treats her like a mother. When I left for the desolate forest that conveys fear, my mother-in-law told me something great and it is firmly lodged in my heart. I also bear the words my mother used to instruct me in earlier times, when my hand was given in marriage, with the fire as a witness. “O one who follows dharma! Your words will

to a great extent
to show or reveal
exactly the same
showing love
producing feelings of approval
empty of living things
to communicate
to provide a place to stay
to give an order

to cause to be in a condition
render everything new. Serving a husband
a simple and plain thing
represents austerities for a woman. Nothing
ing else has been recommended. Having
to get a thing by effort
served her husband, Savitree obtained
an extraordinary property
greatness in heaven.[443] If you follow that
kind of conduct of serving your husband,
a female god
you will obtain heaven. The goddess Rohini
highest in degree or quality
is supreme among all the women in
the sky and the moon is not seen without
a very short time period
her, not even for an instant. Such supreme
a feeling of strong love
women are firm in their devotion to their
suggesting future success
husbands. Through their own auspicious
something that is done
deeds, they have obtained greatness in the
world of the gods.'" Hearing Sita's words,
Anasuya was delighted. She happily inhaled
to breathe in a pleasant smell
the fragrance of Maithilee's head and
a serious promise
said, 'O Sita! O one who is pure in vows!

Because I have tormented myself through many rituals, great austerities exist in me. Using that strength, I wish to confer a boon on you. O Maithilee! Your words are appropriate and right and I am pleased. Tell me. What can I do for you?' Sita told the one who possessed the store of austerities, 'I have already obtained success.'[444]

Thus addressed, the one who knew about dharma became happier still. She said, 'O Sita! I will do something that will make you successful and happy. O Vaidehi! Here are some divine and excellent garlands, garments, ornaments, unguents for the limbs and extremely expensive pastes. O Sita! I am giving these to you so that your body can be ornamented.

You deserve them. Even when they have been used, they will remain fresh. O Janaka's daughter! With these pastes and unguents smeared on your limbs, you will be beautiful with your husband, like Shri with the undecaying Vishnu.' Maithilee accepted the garments, pastes, unguents, ornaments and garlands that had been given as a supreme gift of love. Having accepted those gifts of love, the illustrious Sita joined her hands in salutation and patiently sat down near the store of austerities.

a soft and wet mixture
substance applied on the skin
a leg or arm
piece of clothing
a ring or rope made of leaves
highest in degree or quality
admired for past achievements
a word used to begin a letter

When Sita was seated, Anasuya, firm in her vows, started to question her, conversing about the pleasant things that had once happened. 'O Sita! I have heard the

a serious promise
to talk

to get a thing by effort
story that you were obtained by the illustrious
admired for past achievements
Raghava in an act of svayamvara. O
Maithilee! I wish to hear that account in
detail. You should tell me everything,
exactly as you felt it.’ Thus addressed, Sita
said, ‘Listen to the account.’ She told the
one who followed dharma the story. ‘The
one who has power and control
brave lord of Mithila was Janaka and he
followed dharma. Devoted to the dharma
of kshatriyas, he ruled over the earth
a piece of farm tool
properly. With a plough in his hand, he
was tilling a plot of land. It is said that I
split the earth and arose as the king’s
daughter. King Janaka was engaged in
to cause to separate hand with fingers bent down
scattering seeds from his fist and was
showing great surprise a leg or arm
astounded to see me, all my limbs covered
with love
in dust. Affectionately, he placed me on his

with love
own lap. Since then, lovingly, he has referred
to me as his daughter. It is said that
impossible to see
an invisible human voice was heard from
the place where God lives
heaven. “O king! Following dharma, she
one who has power and control
will be your daughter.” My father, the lord
of Mithila with dharma in his soul, was
to get a thing by effort
delighted at this. After having obtained
me, the lord of men obtained great prosperity.
the state of being successful suggesting future success
The performer of auspicious deeds
a woman who rules a country
gave me to the eldest queen, like something
giving up something one wants
obtained from a sacrifice. She gently
of a mother
reared me, with maternal affection. My
to achieve something
father saw that I had attained the age
when I should be united with a husband.
He was overcome by thoughts, like one
good things that are available
without riches when his wealth has been
destroyed. Even if a daughter’s father is

Shakra's equal on earth, in this world, he is reviled by those who are his equal and inferior.[445] The king saw that such condemnation was not far away. He was immersed in an ocean of thoughts, like a person without a boat who is unable to cross over to the other shore. He knew that I was not born from a womb and was unable to find an answer to his thoughts. Where was an equal or similar king who would be my husband? After thinking incessantly about this, he arrived at a determination. The intelligent one decided that he would marry his daughter off through a svayamvara. In a great sacrifice, the great-souled Varuna was delighted with him and had given him a supreme bow and two quivers with an inexhaustible supply of arrows.[446] It was so heavy that even if men made efforts, they were unable to move it. Even in their dreams, the lords of men were unable to bend it. My father, truthful in speech, invited the kings first. When they assembled, he told the Indras among men that the bow would have to be raised. “If a man raises this bow and strings it, I will bestow my daughter on him as a wife. There is no doubt about this.” That excellent bow was as heavy as a mountain. The kings were incapable of raising it. They worshipped it and went away. After a long period of time, the immensely radiant Raghava came to witness a sacrifice, together with Vish-

a case for carrying arrows
impossible to use up
one who has power and control
telling the truth
to gather
to give as a gift
not able to do something
to honor God
to a great extent
giving up something one wants

vamitra. Rama, for whom truth is his
determination in facing danger
valour, was with his brother Lakshmana.
Vishvamitra, with dharma in his soul, was
extremely
honoured exceedingly well by my father
and told my father, “These two Raghavas,
Rama and Lakshmana, are the sons of
a weapon used for shooting
Dasharatha and they wish to see the bow.”
When the brahmana said this, the bow
small or not important
was brought there. In a mere instant, the
having courage
valiant one bent the bow. The valiant one
then quickly strung the bow and stretched
it. Because of the force of the stretching,
the bow snapped in the middle into two
coming from something else
parts. The resultant sound was terrible, as
bright line or flash of light — to go down
if a bolt of thunder had descended. My
to go for and bring back
father, fixed to the truth, fetched an excel-
lent vessel of water and immediately

to give as a gift
bestowed me on Rama, with that vessel.
Though bestowed, Raghava did not accept
me then, not until the views of his father,
one who has power and control
the lord who was the king of Ayodhya, had
to find out
been ascertained. My father, the aged King
Dasharatha was invited and my father
bestowed me on Rama, who knows about
morally good
his atman. My younger sister is the virtuous
to look
Urmila, lovely to behold. My father
himself bestowed her on Lakshmana as a
wife. In this way, I was bestowed on Rama
in that svayamvara. Following dharma, I
highest in degree or quality
am devoted to my husband. He is supreme
having courage
among valiant ones.’

Chapter 2(111)

Anasuya, who knew about dharma, heard this great account. She inhaled the fragrance of Maithilee's head and embraced her in her arms. 'You have recounted it in distinct, colourful and sweet syllables and sentences. I have heard everything about the story of the svayamvara. O one who is pleasant in speech! I am delighted and happy to hear about this account. The sun has set and the auspicious and beautiful night has arrived. The chirping of birds can be heard. During the day, they travelled long

to breathe in
a pleasant smell
to hold in one's arms
to tell one about
a unit of spoken language
suggesting future success
to make a short sharp sound

distances in search of food. Now that it
place where a bird lays eggs
is evening, they are back in their nests,
a person who is very wise
desiring to sleep. The sages are wet from
the act of washing oneself
their ablutions, having eaten fruits. They
piece of clothing
are returning together, their garments of
the outer cover of a tree
bark wet with water. Following the prescribed
to officially tell one to use
ordinances, the rishis are offering
act of giving money to church
oblations into the agnihotra fire. Raised by
the wind, the smoke can be seen, red like
a type of a bird
a pigeon's neck. In every direction, though
flat green part of a plant
they possess limited leaves, the trees seem
closely set together
dense. In this region, where the senses
to keep under control
are restrained, the directions are never
to go to without a purpose
visible. The animals that roam around in
the night are travelling everywhere. The
a place where one lives alone
deer of the hermitage are sleeping around
of giving up something
the sacrificial altar. O Sita! The night has

to make more attractive
arrived, adorned with nakshatras. The
moon can be seen to have arisen in the
the light of the moon
sky, surrounded by moonlight. I grant you
permission. Go and follow Rama now. I
am satisfied with the pleasant conversation
with you. O Maithilee! In front of me,
way to make a thing attractive
adorn yourself with these ornaments. O
child! I will be delighted when you become
relating to God
beautiful with these divine ornaments.'
a small fancy object
Sita adorned herself with those ornaments
and was like a daughter of the gods. She
to bend to greet or show respect to make one weak
bowed her head down and prostrated herself
and left to meet Rama.

highest in degree or quality clearly showing feeling
The supreme among eloquent ones saw
to make more attractive to feel very happy
the ornamented Sita. Raghava rejoiced
leading a strict simple life
at what the lady ascetic had given as a
a feeling of liking someone
gift of affection. Sita Maithilee showed

Rama everything that was given as a gift of affection by the lady ascetic—the garments, the ornaments and the garlands. Rama and maharatha Lakshmana were delighted on seeing that Maithilee had been honoured in this excellent way, extremely difficult for a human to obtain. The descendant of the Raghu lineage, with a face like the moon, was delighted and spent the auspicious night there, worshipped by the ascetics and the siddhas.

When the night was over, the two tigers among men asked the ascetics, who had offered oblations into the fire and dwelt in the forest. The ascetics who resided in the forest and followed dharma told them about parts of the forest that teemed with rakshasas. 'This is the path that the maharshis follow to fetch fruits from the forest. O Raghava! It is proper that you should follow this. There is this other one through this impenetrable forest.'[447] The scorcher of enemies joined his hands in salutation before the ascetics, and the brahmanas pronounced words of benediction over them. With Lakshmana and his wife, Raghava entered the forest, like the sun entering a mass of clouds.

This ends Ayodhya Kanda.

relating to the moon

[1] The solar and the lunar dynasty, respectively.

[2] Epic.

the act of going down

[3] Incarnation, or descent.

[4] Fish.

[5] Turtle.

[6] Boar.

[7] Half-man, half-lion.

[8] Dwarf.

[9] Eras.

[10] Constellations/stars and planets.

[11] Lifespan of a Manu.

[12] Curlew.

[13] *Nishada*.

the way a word is spoken

[14] Articulation and pronunciation.

[15] Prosody.

[16] Grammar.

[17] Etymology.

[18] Astronomy.

[19] Rituals.

[20] *Land of the Seven Rivers: A Brief History of India’s Geography*, Sanjeev Sanyal, Penguin, 2012.

[21] *The Ramayana of Valmiki, translated into English verse,* Ralph T.H. Griffith, E.Z. Lazarus and Company, London, 1895.

[22] *Valmiki Ramayana*, Manmatha Nath Dutt, R.K. Bhatia, Calcutta, 1891–92. Manmatha Nath Dutt (Shastri) was one of India’s greatest translators (in English). He also translated the Mahabharata and several Puranas.

[23] *The Ramayana of Valmiki*, Hari Prasad Shastri, Shanti Sadan, London, 1952.

[24] This is net based, on the site http://www.valmikiramayan.net/ and leaves out ‘Uttara Kanda’.

[25] *The Ramayana of Valmiki*: *An Epic of Ancient India*, Robert P. Goldman, Princeton University Press, 1984 to 2016.

[26] *The Mahabharata*, Bibek Debroy, Penguin (India), 10 volumes, 2010–2014, boxed set 2015.

[27] Demons.

[1] Narada was a son born to Brahma through Brahma’s mental powers.

[2] We will not translate the word dharma, because there is no satisfactory word that captures all of its nuances —duty, good behaviour, morality, ethics, governance (for kings) and the metaphysical or the spiritual. The nuance depends on the context.

[3] Heaven, earth and the nether regions. Alternatively, heaven, earth and the region between heaven and earth.

[4] From Brahma. Narada recounts the core story of the Ramayana, in brief.

[5] The first king of the solar (*surya*) dynasty.

[6] This second reference to control is with reference to the senses and vices.

[7] The Vedas are Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The six Vedangas are *shiksha* (articulation and pronunciation), *chhanda* (prosody), *vyakarana* (grammar), *nirukta* (etymology), *jyotisha* (astronomy) and *kalpa* (rituals). Dhanurveda is the science of war or fighting.

[8] This can also be translated as possessing an excellent memory. However, the sacred texts are of two types—shruti and smriti. The texts mentioned earlier, as ones that Rama knows, are shruti texts. Therefore, it seems natural to interpret this as smriti texts.

[9] The word used is *arya.*

[10] Rama’s mother.

[11] This sentence is used to argue that the idea of Rama as Vishnu's incarnation is a later one.

one who represents a quality

[12] The fire that comes at the time of the destruction of a *yuga* (era).

time period related to a thing

[13] Kubera.

[14] The god of dharma.

[15] Dasharatha wanted to make Rama the crown prince.

fancy hat worn by a king

[16] Dasharatha had three wives—Kousalya, Kaikeyee and Sumitra. Dasharatha had granted two boons to Kaikeyee earlier, boons she was going to redeem when the time was right. Bharata was Kaikeyee's son. Lakshmana and Shatrughna were Sumitra's sons.

something helpful

to save from evil

[17] The twenty-seven *nakshatra*s are married to the moon god, though the moon god loves Rohini (Aldebaran) more. The nakshatras are not quite stars, they can also be group of stars with a pattern constellations.

[18] Shringaverapura is in Uttar Pradesh, near Allahabad.

[19] It is difficult to pin down Chitrakuta now—it could have been in Uttar Pradesh, Madhya Pradesh or Chhattisgarh. Bharadvaja was a very wise sage.

[20] Semi-divine group of similar living things species, companions of Kubera, relating to heaven celestial musicians.

[21] Bharata wanted Rama to return and become king, but Rama refused. Thereupon, Bharata returned with Rama's

sandals, which would be placed on the throne.

[22] A village near Ayodhya.

[23] Rama was single-minded that his exile should not be disturbed. Etymologically, the forest of Dandaka, or Dandakaranya, has a sense of punishment, that is, it is a place to which one was exiled or banished. Today, Dandakaranya straddles several central Indian states.

[24] Demon.

[25] A sage. Suteekshna is another sage.

[26] Agastya's brother.

[27] He obtained these weapons from Agastya, Indra having given them to Agastya.

to cut off
[28] Lakshmana severed her nose and ears. Janasthana is a place in Dandakaranya. The place where Shurpanakha's nose (and ears) were severed is identified as Nashika.

[29] Rama's.

a false thing that seems real
[30] Maya is the power of illusion. Maricha
used these powers to adopt the form of
a wild animal
a deer and draw Rama and Lakshmana
away.

[31] Ravana.

[32] Maithilee is Sita, daughter of the king
a country ruled by a king
of Mithila, Janaka. The kingdom was Videha, the capital was Mithila. Sita is thus also known as Vaidehi. Raghu was one
a relative of the past
of Rama's ancestors. Hence, Rama is referred to as Raghava.

[33] Kabandha.

[34] Hanumat is Hanuman, Hanumat being the correct way of translating the name. The lake Pampa is near Hampi, in Karnataka.

a feeling of extreme dislike

[35] The enmity between Vali and Sugriva.

extremely large

a big wild animal

[36] A gigantic demon in the form of a buffalo, killed by Vali.

[37] A yojana is a measure of distance, between 8 and 9 miles.

[38] A large tree, *Shorea robusta.*

a type of animal

[39] The kingdom of the apes.

[40] Vali.

of greater age

[41] Jatayu's elder brother.

[42] Rama's ring.

[43] Brahma.

[44] Rama.

[45] Rama.

[46] A celestial vehicle, *vimana.* This belonged originally to Kubera, but was seized by Ravana.

[47] There are four yugas—*satya* (krita), *treta, dvapara* and *kali.* Everything worsens as one moves from krita yuga to kali yuga. Though the incidents of the Ramayana occur in treta yuga, it seems as if it is krita yuga.

[48] Brahmanas, *kshatriya*s, *vaishya*s and *shudra*s.

[49] That is, a vaishya.

[50] Valmiki.

the place where God lives
[51] Alternatively, left for heaven.

[52] The text uses the word *muhurta*. It is a
measure of time. More specifically, it is a
time period between two events
span of forty-eight minutes.

[53] Jahnavee is the Ganga and Tamasa is
a stream flowing into a river
a tributary that flows through Madhya
Pradesh and Uttar Pradesh. Valmiki's
a place where one lives alone
hermitage was on the banks of the
Tamasa.

relating to religion a journey to a religious place
[54] A tirtha is a sacred place of pilgrimage
with water where one can have a bath.

one who accepts teachings
[55] Valmiki's disciple.

[56] The word used is *tata*. Though it means
with love
son, it is affectionately used for anyone
a person of lower rank
who is younger or junior.

[57] The *krouncha* bird.

58 The nishadas were hunters who dwelt in mountains and forests.

59 Valmiki looked on.

60 This celebrated verse (shloka) is regarded as the beginning of Sanskrit poetry.

61 There is an implied pun on the etymology of the word shloka, from *shoka* (sorrow). Sanskrit poetry has different kinds of metres. This particular one is known as *anushtubh.* An akshara is not quite a syllable, but syllable is a good enough approximation. Pada means a quarter and an anushtubh shloka possesses four padas, with eight syllables in each pada. That celebrated verse has these attributes.

[62] These are objects always offered to a guest—padya (water to wash the feet), *achamaniya* (water to wash the mouth/ face), arghya (a gift) and *asana* (a seat).

[63] The hunter.

[64] A long poem.

[65] Literally, *Ramayana* means Rama's progress (*ayana*).

[66] There is the implication that something becomes a shloka when it is recited by others, not just the composer.

[67] Rama's. Having heard from Narada.

suggesting future success

[68] Water is touched before an auspicious act.

relating to religion

[69] Sacred grass. It is not clear whether he stood, or seated himself.

a statement that tells about

[70] What follows is a description of what is in the Ramayana. The sentence is incomplete (without a subject and a verb), not unusual in Sanskrit.

[71] Parashurama.

[72] Dasharatha.

[73] Guha.

following as a result extreme anger

[74] A consequent rise in Ravana's wrath.

the position of a king a type of animal

[75] The kingship of the apes.

[76] At Sugriva's delay.

[77] Because the apes had not been able to find Sita.

[78] By Hanumat.

[79] The ring.

[80] The wind god; Hanumat was Vayu’s son.

[81] Vibhishana explained how Ravana could be killed.

[82] After Rama had left earth.

[83] Ravana's.

[84] *Svara* (note) can be in seven tones—*shadja, rishabha, gandhara, madhyama, panchama, dhaivat* and *nishada*, commonly known as sa-re-ga-ma-pa-dha-ni. The three scales are *udatta* (high), *anudatta* (low) and *svarita* (accented).

[85] There are nine rasas (emotions) in aesthetics—shringara (romance), hasya (comedy), karunya (compassion), roudra (ferocity), beebhatsa (disgusting), bhayanaka (horrible), veera (heroic), *adbhuta* (wonderful) and *shanta* (peaceful). However, other rasas are also sometimes mentioned.

[86] Kusha and Lava.

[87] Singing, dancing and music.

[88] Valmiki.

[89] Rama.

[90] Stringed musical instrument.

to suggest without saying

[91] Implying Manu.

[92] The king's name is Sagara and the ocean is named *saagara* after him.

to think of in a certain way

the act of chasing

to go beyond the normal limits

[93] These are regarded as the three objectives (*trivarga*) of human existence. Kama is the pursuit of the senses and artha is the pursuit of wealth. The goal of *moksha* (emancipation) transcends these three.

[94] The text uses the word *janapada*.

[95] The capital of Kosala.

[96] A shataghni is a weapon that can kill one hundred at one stroke.

[97] For women.

[98] Indra's capital.

a board game

[99] Ashtapada was a game, probably a precursor to chess.

[100] A fine rice.

[101] We have translated *mridanga* in this way and *dundubhi* as drum.

[102] Successful sages.

[103] *Shabdavedhyam*, shooting at a target on the basis of sound, rather than sight. Unlike the others, which are principles of fair fighting, this prohibition might have been because of Dasharatha’s experience and curse, recounted later.

[104] Great warrior, more specifically, a maharatha is someone who can single-handedly fight ten thousand warriors.

[105] A maharshi is a great sage. A rajarshi is a royal sage.

[106] Respectively, Indra and Kubera.

[107] Dharma, artha and kama.

[108] Instead of mountainous region, Vanayu might also refer to the name of a specific country, such as Arabia. Riverine tract might mean the region of the five rivers, especially the area around the Sindhu.

[109] The Critical Edition excises half a shloka, where Iravata and Mahapadma are also mentioned. Eight elephants stand in the eight directions and their names are Airavata, Pundarika, Vamana, Kumuda, Anjana, Pushpadanta, Sarvabhouma and Suprateeka. All that is meant

is that Ayodhya's elephants had divine ancestry.

110 There were four classes of elephants, classified according to complexion, tusk and belly—*bhadra, mandra, mriga* and *mishra*. The first three are mentioned here, Ayodhya's elephants interbred from these three classes.

111 Ayodhya means something that cannot be assailed. The sense is that the fortifications extended for another two yojanas, beyond the city's perimeter.

[112] By the king, so that they did not yield to
act of giving jobs to family
nepotism and other relationships.

[113] The ministers.

[114] The sutas were charioteers and bards, but were sometimes, advisers to kings.

[115] Sanatkumara, Sanaka, Sanatana and Sanandana were four sages who were created through Brahma's mental powers.

[116] This is being foretold as something that will happen in the future. Literally, Rishyashringa means the rishi who possesses horns. Since *shringa* also means peak, this can also be interpreted as a lofty sage.

[117] The word brahmacharya is usually translated as celibacy, but that's a simplification. Brahmacharya means conduct along the path of the *brahman*. In the four stages (*ashrama*s) of life,

brahmacharya is the first, followed by *garhasthya, vanaprastha* and *sannyasa*, in that order. Brahmacharya is the stage when one is a student and follows celibacy. Hence, this is the first kind of ashrama. On attaining the stage of a householder (garhasthya), brahmacharya is not interpreted as celibacy. Instead, it means intercourse at prescribed times and for prescribed purposes. This is the second kind of brahmacharya.

[118] Vibhandaka.

[119] The rain god.

[120] There is another aspect to the expression son-in-law. According to some accounts, before he had sons, through Kousalya, Dasharatha had a daugh-

ter named Shanta, who became King Romapada’s adopted daughter.

[121] Where the courtesans were.

[122] There are different stories about Rishyashringa's birth, such as he being the son of Vibhandaka and Urvashi. In some, not all, of these accounts, he is born from a doe, which explains the horns. Vibhandaka was descended from the sage Kashyapa.

[123] To Anga.

[124] Romapada.

[125] Meaning Vibhandaka.

[126] Since peace is *shanti*, there is a bit of a pun.

[127] Sumantra is still speaking.

[128] Sanatkumara.

[129] The text leaves this vague enough for the ‘he’ to be interpreted as either Dasharatha or Romapada.

[130] This Anga means Romapada’s father.

[131] Dasharatha.

[132] Obviously, another name for krita yuga.

[133] Dasharatha.

[134] Dasharatha and Romapada respectively.

[135] Rishyashringa also worshipped Dasharatha.

[136] Romapada.

[137] Dasharatha.

[138] Rishyashringa.

139 Rishyashringa.

140 Spoken by Rishyashringa. In a horse
giving up something one wants
sacrifice, a horse is released, left free to
to move around
wander around. When the horse wan-
a country ruled by a king
ders into another king's kingdom, that
to take quickly to make something happen
king seizes the horse and provokes a
battle, or accepts vassalage. When the
celebrating victory or success
triumphant horse eventually returns, it
is sacrificed.

member of the highest social class
141 The brahman or *paramatman* is the su-
highest in degree or quality
preme soul. Though Rishyashringa was
perform duties at a ceremony
the chief officiating priest, there were
other officiating priests too.

142 Rishyashringa.

143 Brahmanas who become rakshasas after death.

[144] The horse returned after wandering around for a year.

[145] Dasharatha.

[146] This probably means earlier friendship. At a stretch, this might also mean that Vasishtha knew about the future matrimonial alliance.

[147] Specific rites connected with a *soma* sacrifice.

[148] Rishyashringa.

[149] Dasharatha.

[150] In a horse sacrifice, stretching from the north to the south, twenty-one sacrificial posts are laid out. The horse is tied to the main one and this is made out of the *rajjudala* (shleshmataka) tree. Two posts made out of devadaru are to the north and south of this. There are six posts each from bilva, khadira and *palasha* (parnina).

[151] The saptarshis are the seven great sages. The list varies, but the standard one is Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha. In the sky,

the saptarshis are identified with the constellation of Ursa Major (Great Bear).

[152] Shulba rites are those connected with the construction of the altar for the sacrifice. The associated sacred texts are known as *Shulba Sutra*s.

[153] In the shape of a triangle.

[154] The king of the birds, Vishnu's mount.

[155] Or three strokes of the sword.

[156] There were four classes of priests, though the classification varied over time. The hotri is the chief priest and is accomplished in the Rig Veda. The adhvaryu is the assistant priest and is accomplished in the Yajur Veda, though later, the udgatri came to be identified

with the Sama Veda. In addition, there was the brahmana or *purohita.*

[157] Mahishi is the chief queen, the one who has been consecrated. Parivritti or *parivrikti* is a queen who was earlier favoured, but is now neglected. Vavata is a favourite wife. *Palagali* is mentioned as the most inferior wife, a king being entitled to four wives. Sometimes, mahishi is said to be the kshatriya wife, vavata is said to be the vaishya wife and parivritti is said to be the shudra wife. In this case, the former meaning is appropriate.

[158] The holy fig tree.

[159] *Kalpa Sutra*s are sacred texts that describe rituals, *Brahmana*s are sacred

texts, not to be confused with the varna of brahmana.

[160] These are days on which soma sacrifices are offered, chatushtoma also being known as *agnishtoma.*

[161] Sacrificial fee. These were donated symbolically.

[162] Rishyashringa.

[163] The horse sacrifice has only removed the sins. A specific ceremony now has to be performed, to obtain offspring.

[164] While this clearly refers to the Atharva Veda, many *Atharvashirasa* texts are of much later vintage.

[165] Term used for successful sages who have become semi-divine.

[166] Yakshas are semi-divine species, described as companions of Kubera, the lord of riches.

[167] Brahma.

[168] Demons.

[169] It is possible to identify Kousalya with virtue, Sumitra with prosperity and fame with Kaikeyee.

a funny way of using a word
170 There is a pun. The word *rava* means to
to make a loud cry
scream or shriek.

to make sweet in taste

[171] A dish made out sweetened milk and rice.

food and drink of the gods

[172] Nectar or ambrosia.

to get a thing by effort

[173] Thus, Kousalya obtained ½, Kaikeyee obtained ⅛, Sumitra obtained ¼+⅛= ⅜.

[174] The one who created himself, Brahma.

[175] Apsaras are celestial dancers, while gandharvas are celestial musicians. Both are semi-divine.

[176] Pannagas or *nagas* are semi-divine. We have translated them as serpents. Nagas are not snakes (*sarpas*). Unlike sarpas, nagas have special powers and can assume any form at will. They also have specific habitats, such as in the nether regions. Rikshas are bears. Vidyadharas are semi-divine, occupying the region between heaven and earth.

[177] Kinnara, also known as *kimpurusha*, is a semi-divine species, described as Kubera's companions. Vanaras are apes, at least we have translated it in that way.

There is no consensus on the identification of vanaras. Etymologically, the word means those who roam around in the forests.

[178] Celestial bards.

[179] Ravana.

[180] With a tail like that of a cow, langur. Also known as *golangula.*

[181] Vasishtha.

[182] Romapada.

[183] The Critical text excises the shloka which gives the positions of the nakshatras at the time of Rama’s birth.

[184] Aditi, Kashyapa’s wife, is the mother of the gods, who are known as the Adityas. Indra is the wielder of the vajra.

[185] Proshthapada is a nakshatra. More accurately, it is a collective name for two nakshatras, Purva Bhadrapada and Uttara Bhadrapada. These are stars in the constellation Pegasus, which partly consists of a quadrilateral, with four stars at four vertices. The four stars are probably being compared with the four sons.

[186] Lakshmana's name is derived in that way, someone who has Lakshmi in him, or makes Lakshmi prosper. Rama means someone who causes delight. Bharata is someone who bears a burden and Shatrughna is someone who destroys the enemy.

[187] Rama.

[188] Rama.

[189] Rama.

[190] Lakshmana.

[191] Bharata's.

[192] Brahma.

[193] Vishvamitra was known for his rage.

[194] Indra.

[195] Born as a kshatriya, because of his austerities, Vishvamitra became a brahmana.

a simple and plain thing

[196] A mark of beauty, *kaka* (crow) *paksha* (wing).

[197] Rama.

[198] Kakutstha was an ancestor. Hence, both Dasharatha and Rama are addressed as his descendants.

[199] For several purposes, sixteen is a threshold and all that is known is that Rama was younger than that.

the bottom of a doorway

[200] An akshouhini is an army, consisting of 21,870 chariots, 21,870 elephants, 65,610 horse riders and 1,09,350 foot soldiers.

a vehicle pulled by horses

a person who rides something

[201] That is, rakshasas.

[202] Of the enemy.

[203] Chariots, elephants, cavalry and infantry.

soldiers who fought on horses

[204] Kubera.

[205] And not ask either of us to fight against Ravana.

[206] Famous demons. Deceived by Vishnu, they ended up fighting against each other and killing each other.

to make one believe a lie

[207] The god of dharma.

not direct
[208] An oblique way of referring to Dasharatha himself.

[209] Amrita is protected by a circle of fire that surrounds it.

[210] Vishvamitra.

[211] That is, Krishashva gave these weapons. Krishashva is described as a famous king. He is also described as one of the original
one who protects something
Prajapatis (guardians or rulers of the world) who married Daksha's daughters.

[212] Daksha's.

[213] The sons.

[214] The sons were weapons.

[215] These sons were also weapons.

[216] Brahma.

[217] Water has to be touched and ablutions performed before any auspicious act. Bala and Atibala are the divine weapons. Divine weapons are invoked through the use of mantras.

[218] Demons.

[219] In an extended sense, since Daksha was born from Brahma.

[220] The Ganga has three flows, in heaven, on earth and in the nether regions.

[221] In the singular.

[222] The god of love, also known as Kama, Ananga or Madana. He was burnt down by Shiva's rage and ceased to have a body.

[223] Shiva.

[224] Kandarpa.

[225] Humkara means to utter the sound 'hum', a sound believed to possess special powers.

[226] The one without a body (*anga*).

[227] Shiva's hermitage, the sages were Shiva's followers.

[228] The hermitage (ashrama) associated with Kama.

[229] From *mana* (mind).

[230] Ganga.

[231] Dhava is the axle-wood tree, ashva can’t be identified, karna is the Indian laburnum, kakubha is the Arjuna tree, bilva is wood apple, tinduka is ebony, patala is *Bignonia suaveolens* and badari is the jujube tree.

[232] Malada and Karusha are in the Baghelkhand-Mirzapur-Shahabad region.

[233] The one with the one thousand eyes is Indra. Vritra was the son of a brahmana.

[234] *Mala* means filth or dirt, hence Malada. Karusha is not that easy to derive, though *karisha* means dung.

[235] Indra, Indra having killed a demon named Paka.

[236] The word used is *abala*, meaning weak one, or woman. Yakshas are limited in valour and a female yaksha must be even more so.

[237] Brahma.

[238] Anticipating that a strong daughter would be less dangerous than a strong son.

[239] Suketu.

[240] Agastya.

[241] The Critical text excises a shloka where Tataka and Maricha attack Agastya.

[242] Kavya is Shukra or Shukracharya.

[243] Vishvamitra.

[244] Female rakshasa.

one that ruins something

[245] Indra, the destroyer of cities.

[246] *Chakra* which acts like a staff of chastisement.

[247] Respectively, chakra which ensures dharma and chakra which drives time/destiny.

[248] Prasvapana puts to sleep, Prashamana pacifies, Shoshana dries up, Santapana scorches and Vilapana causes lamentations. Soura is a weapon identified with the sun. Darpana causes vanity.

[249] Kandarpa, or Kama or Madana, is the god of love.

[250] Malevolent beings.

[251] Something that confounds and intoxicates.

to mention

[252] Divine weapons were invoked, released and withdrawn through the use of mantras.

[253] This should probably read Krishashva.

[254] Sunabha is mentioned twice.

[255] To become a siddha is to obtain success in one's austerities/meditations.

[256] This makes it clear that Vishnu observed austerities in this hermitage, prior to assuming his vamana (dwarf) incarnation.

[257] Bali.

[258] Kashyapa's wife, the mother of the gods.

[259] Vishnu asked for the region that could be covered in three strides. He covered the earth with one stride, heaven with another and the nether regions (alternatively, Bali's head) with the third, so that Bali was driven down to the nether regions.

[260] The word used is tata.

[261] Consecration is *diksha*, a preparatory to

a religious act

the main rite.

[262] Vishvamitra.

[263] Sumitra's son, Lakshmana.

[264] The Manava and Shiteshu weapons are probably being used partly synonymously.

[265] The other rakshasas.

[266] Gave it to Janaka.

[267] Vishvamitra.

[268] Was ready to set.

[269] Identified with Kannauj, or the village of Kosam, on the banks of the Yamuna and near Allahabad.

[270] Identified with Rajagriha or Rajgir.

[271] A name for the Shona.

[272] The text says Magadhi, but we have used Sumagadhi to avoid confusion.

[273] The name of an apsara.

girl who is not married

[274] When a maiden chooses her own husband.

[275] Described as the capital of Panchala, specifically, South Panchala. Identified with Kampil, in Farrukhabad district of Uttar Pradesh.

[276] To Kushanabha.

[277] The river Koshi.

events occurring at once
[278] Sandhya is any conjunction of day and
the time when sun rises the time of sunset
night. Hence, it is dawn, as well as dusk.

[279] Rama.

[280] That is, boats are not necessary. Should one use a boat or should one walk across?

[281] That is, walking across.

one who has power and control
[282] The ocean is the lord of the rivers.

[283] The gods.

[284] The word used is tata.

[285] The one with the blue throat, Shiva.

[286] Uma.

[287] 360 human years equal one divine year.

[288] Because the offspring would be extremely energetic.

[289] That is, do not have physical offspring.

[290] Shiva has a bull on his banner.

[291] Uma.

[292] Varuna rules over the western direction.

[293] Obviously the Himalayas.

[294] This is still Vishvamitra speaking.

[295] Referring to Shiva.

[296] Since Ganga is not married to Agni, the curse will not be violated.

evil words causing bad luck
to break a law

[297] The one who purifies, one of Agni's names.

to make pure

[298] Agni.

[299] With the seed.

[300] Agni is being described as the priest of the gods.

leader of a religious ceremony

[301] Shiva and Agni.

[302] Literally, something that obtains form from birth.

to get a thing by effort

[303] There are various stories about Kartikeya's birth. For example, he was found in a clump of reeds and reared by the Krittikas (the Pleiades).

a small mass of something

[304] The Krittikas.

[305] The Krittikas.

[306] From *skanna*, which means to be secreted out.

someone related to one in the past

[307] Demons who are descendants of Diti.

[313] The word used is tata.

[314] In a horse sacrifice, a horse is left free to roam around. Kings who allow the horse unimpeded access agree to pay tribute to the king who is undertaking the horse sacrifice. Those unwilling to do so, seize the horse and a battle ensues.

[315] Amshumat. Therefore, they cannot search for the horse.

[316] Generally, the nether regions. There are actually seven nether regions—*atala, vitala, sutala, rasatala, talatala, mahatala* and *patala.*

[317] Jambudvipa is one of the seven continents (*dvipa*) that surround Mount Meru and Bharatavarsha is in Jambud-

vipa. Jambudvipa is named after *jambu* (*jamun*) trees that grow there.

[318] The thirty-three gods are the eight Vasus, the eleven Rudras, the twelve Adityas and the two Ashvins. Sometimes, instead of the two Ashvins, Indra and Prajapati are included.

[319] Four (sometimes eight) elephants are believed to hold up the four (or eight) directions. They are known as *diggaja*s or dishagajas, from *gaja* (elephant) and *dig/disha* (direction). The names differ. Virupaksha holds up the eastern direction.

[320] The text states, the Somavati direction. Soma is another name for Kubera and Kubera is the guardian of the north. Soma is also a name for the moon and the moon's direction is the north.

[321] To destroy Sagara's sons, Indra hid the horse there.

[322] Amshumat.

[323] That is, the uncles.

[324] By extension, meaning the uncles.

[325] Die in the process.

[326] The dishagajas.

[327] Garuda.

[328] Garuda was Sumati’s brother and Vinata’s son.

[329] Amshumat.

[330] So as to bring Ganga down.

[331] Gomukha, near Gangotri.

to relax in quiet thoughts

[332] To meditate amidst four fires on four sides, with the sun above one’s head.

[333] Shiva.

[334] Brahma.

a simple and plain thing
[335] Bhageeratha. He performed austerities
a part of the foot
in that way, standing on his toe.

[336] A lake near Gangotri.

[337] From the sky.

[338] Shiva’s name.

[339] The one with three courses.

[340] The word used is tata.

[341] Vishvamitra.

[342] Vaishali, in Bihar.

[343] Diti and Aditi were the daughters of Daksha and married the sage Kashyapa. Diti's sons were the daityas, loosely, the demons. Aditi's sons were the *aditya*s, the gods. Diti was older, so the daityas were elder brothers of the gods. Daksha had another daughter named Danu, also married to Kashyapa. Danavas are her sons. However, daityas, danavas and asuras (the counter to *sura*s or gods) are words often used synonymously.

[344] The juices mean amrita, the nectar that confers immortality.

[345] The physician of the gods. The Critical Edition excises shlokas about poison emerging and Shiva drinking the poison.

[346] Etymologically, apsara means someone created from the water.

[347] That is, apsaras were never married to anyone.

[348] The goddess of liquor.

[349] Sura means liquor and the gods became suras because they accepted Varuni. Rejecting Varuni, the daityas became asuras, those without liquor.

[350] The gods.

a place where one lives alone

[351] A hermitage to the east of Vishala.

[352] Indra.

[353] Indra didn't really want to help and serve her. He didn't want the son to be born and was in close attendance to spot for a weakness in Diti. Obviously, Diti shouldn't have slept in the afternoon. In addition, when sleeping, the head should be in a certain direction, usually east or south, and the feet should face the opposite direction. In her carelessness, Diti did the opposite.

quality of not being careful

[354] Stepmother.

[355] Indra killed a demon named Bala.

[356] The Maruts are wind gods and the word is derived from do not (*ma*) cry (*ruda*). The Maruts are Indra's companions. They are usually said to be seven in number. But sometimes, each of the seven is divided into another seven, so that there are forty-nine Maruts. The Maruts are rarely named individually. One possible listing of the seven Maruts is Avaha, Pravaha, Samvaha, Udvaha, Vivaha, Parivaha and Varavaha.

[357] Diti and Indra.

[358] The son was named Vishaala (Vishala), while the city was named Vishaalaa. This Ikshvaku is clearly different from the Ikshvaku of Ayodhya.

[359] They could have used other means to come there.

[360] Goutama was away.

[361] Shachi is Indra's wife.

one who comes from a parent

[362] As opposed to those who seek progeny.

[363] The earlier shlokas didn't make it clear that Indra hadn't assumed the form of any sage. He had specifically assumed Goutama's form.

a person who is very wise

364 This requires explanation. Austerities confer power. Sometimes, austerities and consequent powers can be used to dislodge Indra from his status. Therefore, Indra always sought to prevent anyone from successfully completing austerities.

365 Any curse takes away from the store of austerities/merit accumulated by the one who is doing the cursing.

366 The *pitris*, usually translated as manes. These are the original ancestors, born through Brahma's mental powers. They are not gods. They are also the souls of dead human ancestors.

367 Henceforth, ancestors can be offered castrated rams.

the male reproductive part

[368] If a ram with testicles is offered, they ignore the testicles.

[369] Goutama.

[370] Shatananda.

[371] Ahalya was Shatananda’s mother.

[372] Indra.

[373] His father, Goutama.

[374] Goutama has been united with Ahalya.
someone related to one in the past
Bhargava means a descendant of the
people from one's family
Bhrigu lineage. Here, Bhargava means
Jamadagni, Parashurama’s father.
Jamadagni’s wife was Renuka. On Jamadagni’s instructions, Parashurama
to cut off the head of
beheaded Renuka. However, subsequently,
to bring together again
Renuka was reunited with Jamadagni.

a person who is very wise

[375] Divine sages.

[376] 60,000 sages who were the sizes of
finger on the side of the hand a vehicle pulled by horses
thumbs. They preceded the sun’s chariot.

377 Through Brahma’s mental powers.

aware of something
378 Vishvamitra was conscious that a
a place where one lives alone
hermitage couldn’t have offered proper
friendly treatment of guests
hospitality to a king and his army.

covered with many small marks
379 *Shabala* means speckled or spotted.
This was a *kamadhenu*, a cow that could
yield every object of desire.

having a very sharp taste containing salt
380 Caustic, acidic, sweet, salty, bitter and
alkaline.

381 The four types of food are those that
to use teeth to cut food to pull into one's mouth
are chewed (*charvya*), sucked (*choshya* or
to pass the tongue over being influenced by alcohol
chushya), licked (*lehya*) and drunk (*peya*).

[382] Both maireya and asava are kinds of liquor. Specifically, maireya is made from molasses or grain and asava is made through a process of distillation, not mere fermentation.

[383] The royal ladies.

[384] Vishvamitra.

[385] Offerings to gods are havya, offerings to ancestors are kavya.

[386] Vashatkara is the exclamation '*vashat*' made at the time of offering an oblation. *Svadha* is said at the time of offering oblations to the ancestors and svaha is said at the time of offering oblations to the gods.

[387] Vishvamitra’s.

[388] Barbarians, non-Aryans, those who did not speak Sanskrit.

[389] The army.

a straight thin stick or bar

[390] A reference to Yama’s rod or staff.

391 The rod was invoked with this weapon.

to mention

392 Varuna, roudra, aindra and pashupata are divine weapons respectively associated with Varuna, Rudra, Indra and Shiva. Aishika is a weapon invoked on a blade of grass. Manava means a human weapon, mohana causes confusion, gandharva is associated with the gandharvas, svapana puts to sleep, jrimbhana causes yawning, santapana scorches and vilapana causes lamentations. The Critical text uses the word mohana twice. Non-Critical versions have *madana* in place of the second mohana, meaning a weapon that causes intoxication. Shoshana dries up and darana shatters.

relating to God
belonging to each person
a single piece of grass
very large or wide open
to burn the surface of
expression of being very sad
the state produced by a poison
to suddenly break into pieces

393 Time or Destiny.

a weapon with three points

394 Shiva’s bow or trident.

to make one suffer for a mistake
conditions around an event
to give a slight quality

395 Danda punishes and paishacha is associated with pishachas. In this context, krouncha probably means a weapon tinged with poison.

a vessel used to stir cream

396 Vayavya is associated with Vayu, it is a weapon that uses the wind to blow away. Mathana churns and hayashira is a weapon that is in the form of a horse’s head.

the bones forming the head
to turn around and around

397 Kapala is a skull and kankana is something that twirls.

398 Brahma’s weapon.

399 Vishvamitra’s.

400 Vasishtha.

the place where God lives

401 That is, heaven.

perform duties at a ceremony

402 To be the officiating priest at the sacrifice.

403 Vasishtha.

act of saying one will not do

404 After Vasishtha’s refusal.

[399] Vishvamitra’s.

[400] Vasishtha.

the place where God lives
[401] That is, heaven.

perform duties at a ceremony
[402] To be the officiating priest at the sacrifice.

[403] Vasishtha.

act of saying one will not do
[404] After Vasishtha’s refusal.

[405] Vasishtha is being compared to a tree.

[406] Vasishtha.

a very small difference
[407] Chandala has different nuances and a
a religious term
chandala is not necessarily a shudra. A
a person's parents
chandala is also of mixed parentage, with
a shudra father and a brahmana mother.
a person belonging to no group
More generally, chandalas are outcastes,
a division of society
while shudras are within the caste fold.

[408] The word used is tata.

leader of a religious ceremony

[409] The name of a priest.

[410] Vishvamitra.

[411] A variety of chandala. Vasishtha's sons became this.

[412] Meaning Brahma.

[413] Ursa Major.

[414] Vaishvanara has several meanings. The sense is that these new creations will be in a parallel galaxy/universe.

a large group of stars

way of going up something

[415] Because of Trishanku's ascent to heaven there.

[416] The word used is tata.

[417] So far, only a single son has been mentioned.

a young dog

[418] The Critical text uses the word *shunaka*, though non-Critical versions don't always have this word. We have translated this as youngest son. But shunaka actually means young dog or puppy.

[419] Shunahshepa should be translated as dog's penis, though it can also be translated as dog's tail.

[420] Shunahshepa.

[421] Vishnu.

to use rude words
[422] In case she was cursed.

very likely
[423] Presumably the Himalayas.

a person who is very wise
[424] A sage with knowledge of the supreme being (brahman).

[425] Meaning Vasishtha.

relating to religion

[426] The sacred akshara, also written as *om* or *aum*.

[427] It is evening.

[428] Vishvamitra.

[429] Nimi was the king who established the dynasty in Mithila. He was Janaka's ancestor.

group in power for a long time

[430] Shiva.

[431] The word *sita* means the furrow caused by a plough.

a long and narrow cut
a piece of farm tool

[432] Viryashulka is not the same as a svayamvara. Svayamvara is a ceremony where the maiden herself (*svayam*) chooses her husband (*vara*) from assembled suitors. Viryashulka is when the maiden is offered to the suitor who shows the most valour (*virya*), *shulka* meaning price.

a formal act of an occasion
girl who is not married
man who wants to marry a woman
determination in facing danger

[433] Chariots, elephants, horses and foot soldiers.

[434] Dasharatha.

[435] Vishvamitra.

[436] Though Rama is meant, the plural is being used as a mark of respect.

[437] Vasishtha.

[438] Janaka’s.

[439] Instead of the four kinds of forces that characterize an army, since this is a marriage, the four can also be understood as riches, gold, equipment and vehicles.

[440] Janaka.

[441] Janaka and Dasharatha respectively.

[442] Dasharatha.

[443] Janaka.

[444] Dasharatha.

[445] Those on Janaka's side and those on Dasharatha's side.

[446] This causes a problem of translation. The word can be translated as two sons or two daughters. It makes perfect sense if one is talking about Dasharatha. However, one is talking about Janaka. Therefore, it has to be two daughters, though

we have not yet been told anything about Janaka having a second daughter.

[447] Literally, Ikshumati means a river whose water tastes like sugar cane juice. Elsewhere, it is said that Ikshumati flowed near Kurukshetra and Ikshumati has also been identified with the river Sarasvati.

[448] A vimana is a celestial vehicle. Pushpaka belonged to Kubera and was later seized by Ravana.

[449] Through Brahma’s mental powers.

[450] The sun.

[451] The Critical Edition excises some shlokas and this breaks the continuity. While Sagara was still in his mother’s womb, his stepmother tried to unsuccessfully poison him. Hence, he was *sa* (with) *gara* (poison).

[452] Vasishtha cursed Pravriddha that he would be an eater of human flesh. Pravriddha wished to curse Vasishtha in turn and held some sanctified water in his hand. However, he was dissuaded by his wife, Madayanti. The sanctified water fell on his feet. He was thus known as Kalmashapada, because his feet (pada) had a blemish (*kalmasha*).

[453] In lineage.

454 This was an earlier Janaka.

455 This is directed at Dasharatha.

456 Through thoughts, words and deeds.

457 Though godana literally means the donation of a cow, it has a symbolic connotation here. Since Rama and Lakshmana enter the householder (garhasthya) stage, they go through a sacrament (*samskara*).

458 Some nakshatras are regarded as auspicious for marriage, but that list includes both Magha and Uttaraphalguni.

[459] The presiding deity of Uttaraphalguni (Denebola) is Bhaga, the god of marital bliss and prosperity. In fairness, there is scope for interpretation here, with the word *uttara* also being interpreted as the latter part of the day.

[460] For each son, one hundred thousand cows were donated.

[461] Brahma.

[462] Bharata.

[463] Bharata and Shatrughna.

used in a formal practice

[464] These are ceremonial and rhetorical questions, not meant to be answered.

[465] Janaka.

[466] Dasharatha.

[467] Dasharatha.

[468] Janaka and Dasharatha respectively.

[469] The left is regarded as inauspicious.

[470] The demons had a city named Tripura and Shiva (Hara) destroyed this with a single arrow.

[471] Parashurama destroyed the kshatriyas twenty-one times, because Kartavirya Arjuna (a kshatriya) killed his father, Jamadagni. Jamadagni was descended from Bhrigu. Hence, Parashurama is called Bhargava.

[472] Meaning Parashurama. Parashurama means the Rama with the battleaxe (*parashu*).

[473] Vasishtha.

[474] Vishnu’s.

[475] Kartavirya Arjuna.

[476] Jamadagni was married to Satyavati, Vishvamitra’s sister.

[477] Vishnu, who killed a demon named Madhu.

[478] Parashurama.

[479] Sita, Urmila, Mandavi and Shrutakeerti.

[480] Lakshmi.

[1] He stayed on because of the marriage.

[2] Bharata.

[3] Brahma.

[4] Dharma, artha and kama are the three objectives (purushartha) of human existence. Artha is the pursuit of material prosperity, kama is the pursuit of sensual pleasure, it being best not to translate dharma. Sometimes, moksha (emancipation) is added as a fourth objective.

[5] Dhanurveda is the science of war. An atiratha is a great warrior, greater than a maharatha.

[6] The preceptor of the gods.

[7] Indra.

[8] The god of rain.

[9] Dasharatha.

a device to protect from rain in the air

[10] A white umbrella is held aloft a king’s head.

[11] March–April.

having impressive qualities

[12] Arya means a noble one and is used for those who speak Sanskrit.

[13] Rama.

usually done a sign of welcome

[14] This is a customary form of greeting. It is not as if Dasharatha did not know who Rama was.

[15] The gods, including Indra, are Kashyapa’s sons.

[16] Angaraka is another name for Mangala (Mars). Though the text leaves it implicit, the nakshatra presumably means Dasharatha's natal nakshatra. There is an anomaly that caught Rama unawares too. Dasharatha decided that Rama should be made the heir apparent. He subsequently decided that it needed to be done instantly, though Bharata was still away in his maternal uncle's kingdom. A charioteer was sent to fetch Rama. We have kept this as charioteer (suta), though most translations interpret this as Sumantra. Since that equation is not obvious, we retained charioteer.

[17] Lakshmi, the goddess of wealth and prosperity.

[18] Yoga has eight elements—*yama* (restraint), *niyama* (rituals), asana (posture), pranayama (control of the breath), *pratyahara* (withdrawal), *dharana* (retention), *dhyana* (meditation) and *samadhi* (liberation). That's the reason the expression *ashtanga* (eight-formed) yoga is used.

[19] Vishnu.

[20] The sense is that ordinary people would
a vehicle pulled by horses
have got down from the chariot at the
located toward the outside
outer gate and proceeded through the
a large room
three chambers on foot.

[21] Nahusha was Yayati’s father.

[22] Vasishtha.

a wide street
[23] These were avenues, lined with trees.

[24] A vyuha is a battle formation.

[25] Figuratively.

[26] There was such a shrine inside the palace. This image is now believed to be in Srirangam.

[27] A yama is a period of three hours. Since it is made up of three yamas, the night is known as *triyama*.

[28] A suta is a bard, a magadha is a minstrel and a vandi is one who sings words of praise. Vandis probably did not compose anything themselves, while sutas and magadhas did, the former focusing on stories and the latter on rendering these into songs.

[29] From her father's household.

[30] *Kubja* means humpbacked and this is how Manthara is described. However, kubja also means a class of housemaids and Manthara need not have been humpbacked.

[31] Because Dasharatha loved her more.

[32] Kaikeyee's.

[33] His wife and mother.

[34] Thus, Dasharatha never developed affection towards Bharata.

a feeling of liking someone

the place where someone lives

[35] From his uncle’s royal residence.

[36] Bharata going to the forest.

[37] Bharata.

[38] The details are not known.

[39] The forest of Dandaka, known as Dandakaranya. The word *dandaka* means that people were exiled there, as punishment (*danda*).

[40] Timidhvaja was one of Shambara’s names. Timidhvaja means one who had a whale on his standard.

[41] The power of illusion.

[42] This still doesn’t make it obvious that the crookedness is physical, though the succeeding shlokas do suggest this.

[43] Manthara replied to Kaikeyee.

[44] Dasharatha is addressing the night.

[45] King Shibi/Shaibya granted protection
to jump suddenly
to a dove that was being chased by a
a type of bird
hawk. When the hawk asked for its nat-
an animal hunted for food
ural prey, King Shibi sliced off an equiva-
the soft parts of the body
lent portion of flesh from his own body
and offered it to the hawk.

[46] King Alarka offered his eyes to a blind
brahmana.

[47] The ocean.

a short creature like a man one who represents a quality
[48] In his dwarf (vamana) incarnation,
Vishnu sought the three worlds from Bali
giving more than required
and the generous Bali gave them.

to stick to something
[49] Of adhering to his pledge and love for
Rama.

to remove by cutting
[50] The Critical Edition excises shlokas and
an unchanging quality
this breaks the continuity. By abandon-
to leave and never return to keep from having
ing, the king meant depriving Bharata

act of giving money to church

of the right to offer funeral oblations to Dasharatha.

[51] About their arrival.

[52] Dasharatha.

[53] Rama.

based on an untrue story
[54] A mythical aquatic creature, which
without regard to details a large fish with sharp teeth
can be loosely translated as shark or crocodile.

[55] Rama.

[56] Kubera.

[57] A reference to Kaikeyee.

[58] Paste from the agallochum tree.

[59] The father.

[60] Meaning the capital of Kosala, Ayodhya.

[61] About Kaikeyee’s wishes.

[62] The moon.

[63] As guards.

[64] That he had come.

[65] The Critical Edition excises a shloka where Kousalya falls down, senseless.

[66] Yama.

[67] This is addressed to Rama.

[68] Suicide is a crime. The brahmana in question is Vritra. Indra acquired a sin from killing a brahmana and part of that sin was distributed to the ocean, the remainder was distributed among the earth, trees and women.

[69] Parashurama.

[70] Lakshmana.

[71] Towards Kaikeyee.

[72] This can be interpreted in two ways—collect objects for departure to the forest or collect objects for Bharata's consecration. The latter is probably right.

[73] The mother means Kaikeyee, who may still have suspicions about Rama actually leaving for the forest.

[74] In case he doesn't keep his pledge.

[75] Of consecration.

[76] Kaikeyee.

[77] A reference to Dasharatha.

[78] Kaikeyee.

[79] Dasharatha and Kaikeyee.

[80] Dasharatha and Kaikeyee.

[81] Kaikeyee’s.

a commitment to a purpose

[82] Those who oppose the consecration.

a weapon used for shooting a type of weapon

[83] Arms, bow, arrows and sword.

[84] Dasharatha.

[85] Rama.

[86] Rama.

[87] There are grains left after a crop has been harvested, or after grain has been milled. If one subsists on these leftovers, that is known as *unchhavritti*.

seeds that are used as food
to gather or collect
to walk around with no aim
food remaining from a meal

[88] Shrutis are sacred texts that have been revealed, they have no author. Smritis are sacred texts that have authors. They have been heard and memorized, and thus passed down the generations.

relating to religion
to learn by heart

[89] Dhatri and Vidhatri are often used synonymously. Dhatri has the sense of creator, while Vidhatri can be translated as ordainer. Pusha, Bhaga and Aryama are three of the twelve Adityas, the sons of Aditi. They can be regarded as different aspects of the sun god.

[90] Probably meaning Shiva.

[91] Vishnu.

[92] Garuda. Garuda's mother was Vinata.

[93] Literally, something that removes arrows/weapons. The interpretation is that she fastened an amulet on him, with vishalyakarani in it.

[94] Brihaspati is the lord of Pushya nakshatra.

[95] Meaning, washed your hair.

[96] A shreni is like a guild, it is an association of traders or artisans who follow the same line of business. The word means a rank or line.

[97] A pushyaratha is a special chariot, ornamented and decorated, used not for fighting, but for pleasure.

[98] Obviously, this refers to a $\overbrace{\text{stepmother}}^{\text{dad's wife who is not one's mom}}$.

[99] At the time of marriage, not specifically about going to the forest.

[100] The text uses the word in the singular.

[101] Savitree was Satyavan's wife. When Satyavan died, she followed him to Yama's world, prayed to Yama and brought her husband back to life.

[102] Surya's wife.

[103] The text uses the word *sahadharmachari*. The wife is *sahadharmini*, one with whom one follows dharma.

[104] The god of rain.

[105] Kaikeyee.

[106] When he married Kaikeyee, Dasharatha granted the income from one thousand villages to Kousalya.

[107] Vasishtha.

[108] Lakshmana.

[109] This probably means that Suyajna performed austerities with fires around him on all four sides.

[110] The *Taittiriya Upanishad*, associated with the Yajur Veda.

[111] Rama.

[112] In visiting royalty, one had to pass through successive gates and chambers, with guards at each gate. Usually, the third chamber is regarded as an exclusive preserve. This is superior to the third chamber.

[113] Trijata.

[114] Chariots, elephants, horses and infantry.

something that is very special

[115] Meaning that the hidden treasures have been dug up and are no longer there.

[116] Dasharatha.

[117] Four sages who were created through Brahma’s (Prajapati’s) mental powers —Sanatkumara, Sanaka, Sanatana and Sanandana. They took Brahma’s permission to go to the forest and practise austerities.

[118] The Critical Edition excises some shlokas and this breaks the continuity. This is Dasharatha replying.

[119] Rama.

[120] The word used is *nivritti*, which therefore has the implied sense of withdrawal from the senses and objects of pleasure.

[121] Dasharatha.

[122] Rama.

[123] One as an upper garment, the second as a lower.

[124] Dasharatha.

[125] Kousalya and Sita respectively.

dad's wife who is not one's mom

[126] The stepmothers.

[127] Meaning Rama.

driver of a vehicle driven by horse
[128] Indra's charioteer.

[129] Sumantra was caught in two minds
to do a command
about whom to obey. This is a rare in-
stance of Rama asking someone to lie.

[130] Obviously, they couldn't do it physically.

[131] Brihaspati is Jupiter and Budha is Mercury. In this context, Trishanku means the Trishanku nakshatra, identified as the Southern Cross.

conditions around an event

[132] Dasharatha. The dust raised by Rama’s chariot.

[133] That is, Dasharatha does not want Bharata to perform funeral oblations for him.

[134] To the city.

[135] The sun.

[136] Meaning death and the bath that one takes before entering the house after a funeral ceremony.

[137] Garuda.

having two of something
[138] In the dual, including Lakshmana.

pictures or photographs
[139] The imagery is of rains, specifically,
following one after the other the amount of rain that falls
three consecutive years of good rainfall.

[140] In an earlier life.

[141] Lakshmana's conduct will bring benefits to Rama.

[142] Timidhvaja is Shambara, whom Dasharatha fought against. Shambara's son is Subahu, killed by Rama. The brahmana who gave the weapons is Vishvamitra.

the state of being successful

[143] The earth, Sita and prosperity.

[144] Probably meaning that an autumn cloud rains little.

[145] Dasharatha.

[146] Because of their age, they couldn't follow.

[147] The brahmanas.

perform duties at a ceremony
[148] Brahmanas who officiate at vajapeya
giving up something one wants a device to protect from rain
sacrifices are given white umbrellas, nor-
full and complete
mally the exclusive right of kings.

[149] Of the sun.

to make one weak
[150] When the brahmanas prostrated them-
to ask in a very serious way
selves and begged him to return.

[151] The citizens of Ayodhya who were still with them.

[152] The god of dharma.

[153] The wives.

[154] Yoga has several meanings. In this
conditions around an event
context, it means getting objectives that
to want something
one aspires for, but doesn’t yet possess. In
contrast, kshema means protecting and
to keep in an original state
preserving what one already possesses.

[155] Addressing the men.

[156] Agastya's direction is the south. Rama crossed Tamasa and headed north. When he reached Vedashruti (which is difficult to identify), he turned south.

[157] *Balanites roxburghii.*

[158] Architect or builder is the natural translation, but this can also be translated as king.

[159] Because of Rama’s exile.

[160] The four types of food are those that are chewed (charvya), sucked (choshya or chushya), licked (lehya) and drunk (peya). Bhakshya is the same as charvya and bhojya is the same as choshya.

[161] Rama.

[162] This could mean Guha, but Lakshmana is more likely.

[163] Lakshmana.

[164] The word used is tata. While this does mean father or son, it is affectionately used for anyone who is senior or junior. While there are no indications as to whether Guha would address Lakshmana as a senior or a junior, senior seems more likely.

[165] Figuratively, since the king is the lord of the earth.

[166] The word used is tata.

[167] Were the king to die.

[168] Probably meaning Dasharatha, but could mean Rama too.

[169] The word used is tata.

[170] The word used is tata. Because of the affection, son seems more appropriate than father.

[171] The Indian fig tree.

[172] The Critical Edition has excised some shlokas towards the beginning of this chapter, telling us that Guha had readied the boat.

[173] To ferry them across.

[174] The ocean.

[175] Rama and Lakshmana slew a varaha (this can mean boar or ram), rishya (antelope), prishata (spotted antelope) and maharuru (another kind of antelope). The word *mriga* means deer, but also means animal. They probably killed four

a wild animal

kinds of deer. But it can also mean that

a male pig

they killed three kinds of deer and a boar.

[176] Evening.

[177] A sarika bird is a kind of thrush, *Turdus salica*, a talking bird kept as a pet. Kousalya had a sarika bird as a pet. But a shuka is a parrot, though the two words are being used synonymously. A female parrot is sometimes referred to as a sarika.

a type of bird that is brown with a spotted breast

an animal kept for pleasure

a bright colored bird

[178] The confluence of Ganga and Yamuna, today's Allahabad.

[179] Bharadvaja.

[180] The text uses the word *ga*, Bharadvaja offered Rama ga. This is interpreted in translations as *madhuparka*, a mixture of milk and honey offered to a guest. However, a cow was also offered to a guest as a gift. Ga means cow and there is no reason why Bharadvaja shouldn't have symbolically offered a cow. The madhuparka interpretation is possible, but is unnecessary.

[181] The word used is tata.

[182] This has a bearing on Chitrakuta and where it was, Madhya Pradesh or Uttar Pradesh. One krosha is two miles and

ten kroshas make it twenty miles from Prayaga. However, the definition of krosha was not standardized.

[183] Shiva.

[184] Inexplicably, the Critical Edition excises a shloka which mentions their sleeping happily during the night. Hence, there is a break in continuity.

[185] The Yamuna.

[186] Another name for the Yamuna.

Yamuna was the daughter of the sun god and Amshumati means Amshumat's (the sun god's) daughter.

[187] Because the Critical Edition excises the relevant shloka, reeds is left implicit.

Lakshmana severed reeds and branches.

to remove by cutting

understood but not stated

to cut off

[188] Some animals were not permitted to be killed.

[189] For the night.

a flower of a fruit tree

[190] Because of the red blossoms.

a small dry fruit

[191] Cashew nut.

[192] Drona has different meanings. Here, it is a measure of capacity.

[193] In English, the sentence is without a subject, but it is Rama speaking.

[194] Lakshmana.

[195] Rama.

group that has gathered

[196] Sudharma is the assembly hall of the gods.

[197] This river is also known as Mandakinee.

[198] By Rama, not by Guha.

[199] The residents.

[200] That is, Dasharatha.

[201] Dasharatha.

to suggest without saying
[202] Implying a wild elephant.

to pass a message
[203] This message is meant to be relayed by Sumantra to Dasharatha and the respect is also being shown to Dasharatha.

to counter talk something
[204] This contradicts what has been said
earlier.

[205] Than the men.

[206] This is addressed to Kousalya. Since the
to remove by cutting
Critical Edition has excised some shlokas,
an unchanging quality
there is a break in continuity.

[207] The text uses the word *shatapatra*. This means something with one hundred petals, that is, a lotus.

the colorful part of a flower

[208] Alakta is a red juice obtained from resin and is used to colour the soles of the feet.

a substance produced by trees

the bottom part of the foot

[209] We have deliberately not translated shyama. Usually, this means dark. But shyama also means a woman who has not had children and it is this second meaning that is intended here.

[210] Rama.

[211] A kind of tree.

[212] Dvija means twice-born, a reference to the sacred thread ceremony, a kind of second birth. Though dvija often means brahmana, the three superior varnas were all entitled to sacred thread ceremonies and were therefore dvijas.

[213] Bharata and Kaikeyee respectively.

[214] This will be explained subsequently.

[215] From a shower.

event when the sun looks like being hidden by the moon
216 Rahu, responsible for an eclipse.

217 Palasha trees have lovely flowers and no
a type of fruit
fruit, it being the reverse for mangoes.

218 Without visually seeing the target.

219 One who can strike at the sound.

220 To go on a hunt.

in a clear manner
221 Though not explicitly stated, this
to suggest without saying
seems to imply that the sun had moved
a particular time of year
to *dakshinayana*, the southern solstice.
In today's terms, this would mean the
month of July. Dakshinayana is associ-
a relative of the past
ated with the *pitri*s, the ancestors. With
an explanation
this interpretation, 'others' would mean
the ancestors. However, the south is also
not showing a successful future
regarded as inauspicious, associated
the soul of a dead person
with death, ghosts and spirits. 'Others'
might also mean that.

[222] *Saranga*, this can also mean a type of bird.

[223] To drink water.

[224] The staff used for chastisement or punishment.

[225] Having intercourse with the preceptor's wife.

[226] Since my father has not obtained fruits that lead to such insight.

[227] Killing a brahmana would have been a terrible crime.

[228] Of their son returning. A considerable amount of time has elapsed. Dasharatha struck the young ascetic in the middle of the night. In non-Critical versions, Dasharatha waits out the night before he discovers the young ascetic in the morning. The Critical text excises these shlokas, so that the discovery seems to be immediate. These incidents are actually happening next morning.

[229] Literally, in words that lacked the appropriate consonants.

[230] Indra.

[231] A conscious act would have destroyed the entire lineage.

[232] The lord of dharma, Yama.

[233] This suggests that it is still night.

[234] Yama.

[235] There could have been a different Janamejaya. But otherwise, Janamejaya does not belong in this list. Nor for that matter does Shaibya.

[236] Such as through *prayopavesa*, voluntary fasting to death, adopted by someone who has no worldly desires left.

[237] The Critical text excises shlokas where the aged parents immolate themselves in a fire.

[238] The moon.

[239] Venus.

[240] The Critical text excises part of a shloka, telling us that Kousalya and Sumitra were present then. Because of what we are told in the next chapter, Dashara-

tha seems to have died alone, in the sense that Kousalya and Sumitra were deep in
sleep
slumber.

to wash oneself

[241] To bathe the king.

[242] This reference to Dasharatha as the Indra of Kosala is odd. Perhaps Kousalya's Indra is meant.

[243] However, it has just been said that the $\overbrace{\text{crossroads}}^{\text{a small community}}$ were empty.

[244] The area around Kurukshetra.

[245] Literally, a river that had many clumps of reeds. Identification of these geographical places is difficult and a lot has been speculatively written on these. We are deliberately avoiding any such references, because they are inherently speculative.

[246] Because prayers made before the tree came true.

[247] The capital of Kekaya.

[248] Vasishtha.

[249] Now meaning Dasharatha.

the time when sun rises

[250] It is believed that dreams seen at dawn turn out to be true.

[251] The direction of death.

[252] Yudhajit, the son of Ashvapati, the king of Kekaya. However, the way the sentence is structured, 'prince' could also mean Bharata.

[253] The word used is tata.

[254] While Airavata is the name of Indra's elephant, there were different species of elephants and Airavata was also one of these. Indrashira was a mountainous area in Kekaya. Kekaya was famous for its animals, elephants and horses included.

[255] As will become apparent, this route from Rajagriha to Ayodhya doesn’t seem to be quite the same as the route from Ayodhya to Rajagriha followed by the messengers. In addition, it is difficult to understand what some of the expressions mean.

[256] Dasharatha.

[257] Though it was morning when Bharata reached.

[258] Gate that signifies victory.

[259] Ashvapati’s father.

[260] Rama.

[261] Rama.

[262] The mother of cows and the cow of the gods.

life partner of one who rules
[263] Shachi’s consort is Indra. As long as the
festival is observed, Indra’s standard is
after that to move with force
raised. Thereafter, it is flung away.

[264] The one with the golden navel, Vishnu's name. It is odd that Kousalya should use this expression.

a depression on the stomach

[265] Krisara is a dish made out of sesamum and grain. The point is that shares must first be offered to gods and other seniors. Otherwise, it is abhorred food and any sacrificial food, not offered first to the gods, is a pointless sacrifice.

to complete a form

seeds that are used as food

to dislike very much

of giving up something

having no meaning

[266] Bharata.

[267] That is, they slept on the floor for ten days.

to communicate
[268] This doesn't convey the sense. He went
the burning of a dead body
to clean the cremation ground and collect the remaining bones.

[269] Shatrughna.

extreme suffering
[270] Birth and death, joy and misery and
heat and cold.

[271] To meet Rama.

[272] The word *lakshmana* means mark or sign.

a small fancy object

[273] The ornaments looked like stars.

killing to please a god
[274] The image is of a sacrifice performed
of giving up something
outside a city, the sacrificial fire then
to come back with
brought back to the city.

[275] Lakshmi, also known as Shri, the
a female god the state of being successful
goddess of wealth and prosperity. Since
a type of flowering plant
Lakshmi is seated on a lotus, she is also
known as Padma.

[276] For levelling the ground.

[277] Nandimukha has different meanings. Here, it simply means joyous night. The word is also used for a special shraddha ceremony.

showing great happiness

[278] The assembly hall of the gods.

group that has gathered

[279] The word used is tata.

easy to see or notice
to separate from others

[280] The word used is *kevala*. It is not obvious that this refers to those from the east. Literally, the word would mean isolated countries.

an act done in the same way

[281] The ritual bath at the end of a period of studies.

produced by the sun's heat
relating to the moon

[282] While Dileepa is from the solar dynasty, Nahusha is from the lunar dynasty.

[283] Bharata.

[284] Vasishtha.

[285] Bharata.

a religious term one who is not accepted
members of a royal family

[286] Vrishala means shudra, but also outcast in general. Royalty obviously represents kshatriyas.

to feel sorry for a wrong

[287] Kaikeyee seems to have repented.

[288] Rama’s.

[289] Some time had been spent on the journey.

[290] Guha.

to see and identify
[291] Bharata’s standard was made out of
a plant with flowers
kovidara (a kind of orchid tree).

[292] Sumantra.

[293] His mind was as clear as the sky.

[294] Bharata.

[295] Bharata.

[296] Shatrughna.

[297] The word used is tata. Guha would presumably address Lakshmana as a senior.

very likely

[298] Dasharatha’s.

a statement that tells about

[299] This is a description of Ayodhya.

[300] Rama.

[301] Bharata.

[302] A kshatriya should kill or collect his own food, not accept it from others as a gift.

used to prevent a disease

[303] Inguda is a medicinal tree.

[304] Lakshmana.

[305] The palace.

to live in a particular place

[306] Instead of Rama, Bharata will dwell in the forest.

[307] Lakshmana.

[308] Rama.

[309] Camps of soldiers were burnt so that there were no signs for the enemy to follow.

[310] Empty of loads, they moved as quickly as toy boats.

[311] A muhurta is a measure of time, equal to forty-eight minutes. Some muhurtas are good, others bad, maitra being a good one. The precise timing of maitra muhurta varies from day to day, but is roughly one-and-a-half hours after sunrise.

very accurate and exact

[312] Vasishtha.

[313] Rama.

[314] Bharadvaja.

[315] The architect of the gods. Tvashtra/Tvashtri is sometimes equated with Vishvakarma and is the carpenter of the gods. Tvashtra is also one of the sun's manifestations.

[316] Maireya is made from molasses or grain, while sura is a general term for liquor.

[317] Vishvavasu is the king of the gandharvas, Haha and Huhu are the names of specific gandharvas. Gandharvas are semi-divine species and celestial musicians, often described as Kubera's companions. Apsaras are also semi-divine and celestial dancers. Ghritachee,

Vishvachee, Mishrakeshee and Alambusa are the names of specific apsaras.

[318] Tumburu is the name of a gandharva, sometimes described as a teacher of singing and dancing. But since equipment is mentioned, one should mention *tambura/tanpura*, the stringed musical instrument, though neither tambura nor tanpura is a Sanskrit word.

[319] This means northern Kuru.

[320] Bilva is wood apple and a tree sacred to Shiva, kapittha is also a variety of wood apple, panasa is jackfruit, beejapuraka is a citrus tree, amalaka is myrobalan and chuta is mango.

[321] He did not occupy the royal throne.

[322] Indra's pleasure garden.

[323] A type of myrobalan.

[324] Sarala is a species of pine, tala is a palm tree, tilaka is a tree with beautiful flowers and naktamalaka is a tree that flowers in the night. Kubja means hunchbacked and vamana means dwarf. However, these two words are probably being respectively used in the sense of female and male servants.

[325] Shimshapa is the ashoka tree and jambu is the rose apple tree.

[326] Bulls, Surabhee is the mother of cattle.

[327] This makes it twenty-eight to thirty-two miles.

[328] The word used is tata.

[329] Dasharatha.

[330] The words Dhata (Dhatri) and Vidhata (Vidhatri) are used synonymously, but have slightly different nuances. Vidhata is more like creator, while Dhata is more like presever. Hence, Dhata can be interpreted as Vishnu.

[331] Kousalya's.

[332] The Indian laburnum.

[333] Referring to Sumitra.

[334] The Critical Edition excises a shloka that expands on this, mentioning the purification of gods, danavas and rishis. With or without that shloka, Bharadv-

aja’s statement can only mean the rishi had some inkling about the future course of events.

slight idea about something

[335] Of animals.

the natural color of the skin

[336] Implying darkness in complexion.

[337] Vasishtha.

[338] They are red.

[339] Flowering plant.

a cut and shined stone
[340] A kind of gem.

a type of flowering plant
[341] The lotus bark tree.

[342] The chironji tree, also known as *piyala.*

[343] The axle-wood tree.

[344] The starfruit tree.

the hard red wood of a tree
[345] The Indian rosewood.

[346] The Indian rubber plant.

used to prevent a disease
[347] Medicinal plant.

relating to religion a kind of fruit
[348] The sacred garlic pear tree.

a sweet food made by bees
[349] The honey tree.

[350] The bleeding heart plant.

[351] The *kadamba* tree.

[352] Vasvoukasara is another name for Alaka, Kubera’s capital. Nalini is the

name of Kubera’s lake. The Uttara Kuru region is beautiful.

[353] Rajaraja is one of Kubera’s names.

[354] The ruddy shelduck.

[355] The banks.

[356] Bharata’s standard.

[357] Meaning Dasharatha.

[358] Bharata.

[359] Rama was following the instructions of Dasharatha.

[360] The Himalayas.

[361] Kubera's pleasure garden.

a place where one lives alone

[362] The signs of Rama’s hermitage.

[363] Gathered so that these could be burnt to ward off the cold.

the outer cover of a tree

[364] Such as at night. The barks were tied to trees.

[365] To keep away wild animals.

[366] Bharata.

specific position of the body

[367] Literally, posture of a hero. A seated position used by ascetics.

[368] Similar to sala.

located toward the bottom

[369] The capital of the nagas in the nether regions.

[370] The word used is tata.

[371] There is an inconsistency in this section. Having asked about Dasharatha, Rama doesn't wait for the answer. But the succeeding questions seem to suggest that Rama knows that Bharata is the ruler now. In any event, this section doesn't seem to belong.

[372] This is a reference to Vasishtha.

[373] The name isn't mentioned. This could be a reference to Vasishtha, but is more likely to be a reference to Vasishtha's son, since Vasishtha has already been mentioned. Vasishtha's son was named Suyajna.

[374] Loosely, political economy, or the science of creating wealth.

[375] The king destroys himself in the
feeling no fear
process. A brave person who desires
the state of being successful
prosperity might seek to become the king
himself.

[376] The eighteen officers of the enemy are
leader of a religious ceremony
the prime minister, the royal priest, the
male member of a royal family
crown prince, the commander in chief,
a guard in a prison
the chief warder, the treasurer of the
one who manages a place
palace, the superintendent of jails, the
an official message carrier
treasurer of the kingdom, the herald, the
a lawyer one who judges an event
public prosecutor, the judge, the assessor
to pay out from a fund
of taxes, the one who disburses salaries
to soldiers, the one who disburses salaries
to workers, the superintendent of
one that keeps from harm
public works, the protector of the borders,
a local official like a judge
the magistrate and the supervisor
of forests and waterbodies. On one’s own

side, the prime minister, the royal priest and the crown prince are exempted from scrutiny, thus yielding fifteen.

[377] Ayodhya means something that cannot be attacked or fought against.

[378] The word chaitya has several meanings—sacrificial shed, temple, altar, sanctuary and a tree that grows along the road.

[379] Dasharatha.

[380] Tirtha is a ford, a sacred place of pilgrimage.

[381] Rama.

[382] This explains why forest fare is being offered, instead of properly prepared funeral cakes.

[383] Wild ones.

[384] Gokarna means cow-eared and is a kind of antelope. Gavaya is the *gayal*, it is the wild variety of domesticated cattle.

[385] Kind of duck.

[386] Rama.

[387] Rama.

[388] Dasharatha.

[389] Brahma.

[390] The three sacrificial fires are *ahavaniya, garhapatya* and *dakshinatya* (the fire that burns in a southern direction). Garhapatya is the fire that burns in households. Ahavaniya has various meanings, the simplest being the monthly sacrificial rites offered to the ancestors on the day of the new moon.

[391] Indra.

[392] Primogeniture.

[393] Garuda.

[394] Because it does not yield any fruit.

[395] The text uses the word *kritanta*, meaning fate, destiny, death.

[396] Dasharatha.

[397] Of not killing a woman.

[398] Kaikeyee's anger.

[399] The four ashramas are brahmacharya, garhasthya, vanaprastha and sannyasa. Stated simply, brahmacharya is the state of being a celibate student, garhasthya is the state of being a householder, vanaprastha is when one resorts to the forest and sannyasa is the state of being an ascetic.

[400] The Maruts are wind gods who are companions of Indra (Vasava).

to need to give in return
a relative of the past

401 The three debts are owed to gods, ancestors and sages.

one who has power and control

402 The great lord, also a name for Shiva.

[403] The word used is tata.

[404] The place known as Gaya.

[405] The hell is known as pum*. Pumnama* means ‘known as pum’. One who saves (*trayate*) from pum is *putra.*

a supporter
[406] Jabali is an exponent of the *lokayata*
a very small difference
school. While there are nuances as to
what this school believed in, the
a special importance
emphasis is on the material world and
of things that cannot be seen
not on the metaphysical and the world
after this
hereafter.

[407] There is the image of a woman,
a hair style
ekavenidhara, wearing a single braid of
act of being sad for a death
hair. This is done by a mourning woman,
when the husband is away or dead.

the number eight in a series
[408] The word used is *ashtaka* (eighth). This
a ceremony held after a death
is a special kind of funeral ceremony
(shraddha) performed on the eighth
relating to the moon
day of the bright lunar fortnight (*shukla*
paksha), where food is offered to the deceased
a relative of the past
ancestors.

[409] Lakshmi, the goddess of wealth, who is seated on a lotus (*padma*).

[410] All of these are a function of adherence to the truth.

[411] From the water. The implied identification is with Brahma, though Vishnu assumed the varaha (boar) incarnation.

[412] Marichi was one of the sons born through Brahma's mental powers.

[413] There are some inconsistencies with the genealogy given in 'Bala Kanda'.

[414] Asita.

[415] One of Asita's wives.

[416] The word used is tata.

[417] Sumantra.

[418] The practice in question is prayopavesa. While this does mean voluntary fasting to death, it is adopted by someone who has no worldly desires left.

relating to ordinary life

[419] This doesn’t mean the brahmana is poor. He has simply given everything away, including his wealth.

[420] The word used is tata.

[421] That is, has crowned himself as a king.

to make someone king

[422] Bharata.

[423] Rama.

[424] That is, before the period of exile is over.

being barred from a country

[425] Water is touched before taking a vow.

a serious promise

[426] A reference to a contract of sale.

[427] Pratipada means the first quarter from the start, so this is the first quarter of shukla paksha.

[428] Rama.

the side of something

429 The flank of the mountain.

430 The word used is tata.

431 This makes it unclear whether the idea was originally Vasishtha's or Bharata's. Perhaps the idea was Bharata's, but Bharata gave the credit to Vasishtha.

432 Bharata.

[433] The nakshatras are the wives of the moon, but the moon loves Rohini more than the others.

[434] Killed by the enemy in the battle.

[435] Liquor.

[436] The word used is tata.

[437] Janasthana is another name for the Dandakaranya region. Sometimes, Janasthana is also described as the capital of Dandakaranya.

[438] That is, kill other ascetics.

[439] The word used is tata.

[440] The story is that the sage Mandavya cursed Shandeeli, a lady sage and a friend of Anasuya's that she would become a widow within ten nights. Anasuya responded with her own curse that there would be no dawn. To remedy the situation, and thus accomplish the task of the gods, Anasuya subsequently transformed ten nights into one night and Shandeeli did not become a widow.

[441] Their husbands.

[442] The name Anasuya means someone
angry desire for others' things
without jealousy (*asuya*).

[443] Savitree's husband, Satyavan, died.
Savitree followed the dead body to
the place where one lives something helpful
Yama's abode and obtained the boon of
bringing her husband back to life.

[444] She didn't want a boon.

[445] If the daughter is not married.

a weapon used for shooting
[446] In some versions, this bow and the
a case for carrying arrows
quivers were received from Shiva.

[447] Though not stated very clearly, there seems to have been a choice of two paths through Dandakaranya.

Acknowledgements

This journey, with Penguin, started more than a decade ago. It is a journey of translating Sanskrit texts into English, in unabridged form. It commenced with the Bhagavad Gita in 2006, followed by the Mahabharata (2010 to 2014) and the Harivamsha (2016). It continues with the Valmiki Ramayana and will be followed by the Puranas. To the best of my knowledge, the great translator, Manmatha Nath Dutt (1855–1912), is the only other person who has accomplished the 'double' of unabridged translations of both the Valmiki

Ramayana and the Mahabharata in English. In this journey with Penguin, special thanks to Meru Gokhale, Ambar Sahil Chatterjee and Paloma Dutta. All three have made this journey easier to traverse.

My wife, Suparna Banerjee (Debroy), has not only been *patni*, she has been *grihini* and *sahadharmini* too. Had she not provided an enabling and conducive environment, juggling professional commitments and carving out the time required for translating would have been impossible. य: तया सह स स्वर्गो निरयो यस्त्वया विना (2.27.16).

This translation is based on the Critical Edition brought out (between 1951 and 1975) by the Oriental Institute, now part of Maharaja Sayajirao University, Baroda. When I started work on translating the Mahabharata in 2009, there was a thought, however hazy, of attempting the Valmiki Ramayana too. Therefore, one had to acquire the seven published volumes of the Critical Edition. Those who have tried this acquisition will testify this is no mean task. Multiple channels and multiple efforts failed. The Oriental Institute is not known for its marketing and distribution successes. The context changed in 2015, because I joined the government. By then, I had still not been able to get copies of the Critical Edition. What with joining the government, which made finding time difficult, and an inability to get the text, I remarked to my wife that destiny willed otherwise. A few months later, on a flight, I found myself seated next to Shailendra Mehta, economist, scholar, friend, and currently president, director and distinguished professor at MICA, Ahmedabad. ‘What next, after the Mahabharata?’ asked Shailendra and I described my frustration. A few weeks down the line, Shailendra Mehta walked into my office, lugging a trolley bag, with all seven volumes in them. ‘All yours,’ he said. What destiny willed was clear enough. The dedication of this three volume set to Shailendra is a paltry attempt to say thank you.

‘What next, after the Valmiki Ramayana?’ Life moves on to the Puranas, beginning with the Bhagavata Purana. At

translated words
one point, the Mahabharata translation
very large
seemed like a mammoth task, stretching
quality of having no limits
to infinity. With the major Puranas collectively
combined
amounting to four times the size
of the Mahabharata, they are more monumental
very great
a type of ancient animal
than the mammoth. But as always,
what happens in the future
if it so wills, destiny finds a way.

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